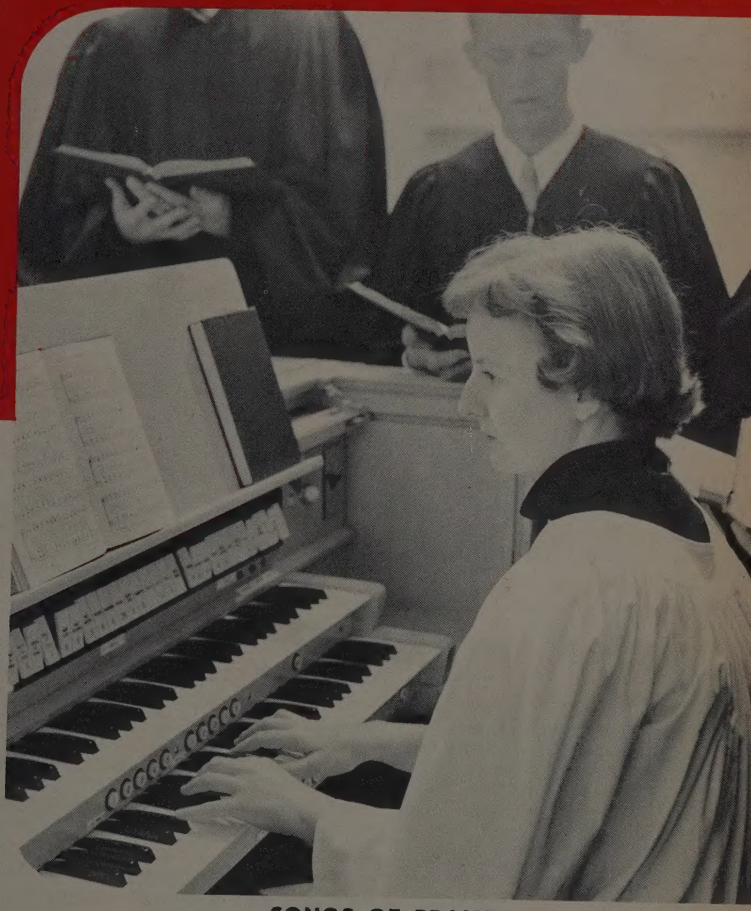
The LUTHERAN



SONGS OF PRAISE

No. 52

SEPTEMBER 25, 1957

ENTS

Helping Along

"DOES GOD ANSWER PRAYERS?" the 12-year-old boy asked his grandfather.

"Certainly God answers prayers," the grandfather replied. "Why?"

"I've been praying that Mom and Dad would go back together again, and I j wondered."

"God answers prayers all right," the grandfather continued. "But sometimes you've to help him."

Not long after the boy came bounding into the apartment that was called home a said, "Mom, would you go to the ball game with me on Friday night?"

"Sure," she replied.

"Good! I've got three tickets and Dad said he'd go, too."

Taken aback, she floundered for an excuse but finally acquiesced when she saw the h look on her son's face.

THIS WAS ONLY ONE of the "helping" acts the lad performed. His prayers were answe in time when his father and mother did restore their marriage.

Early in life that boy learned an important lesson from a wise old grandfather. M of our frustration and disappointment could be overcome if we learned the same less We must, in faith, take the first step—and be God's helpers.

—CHESTER H. DIBBL

The LUTHERAN *News Magazine of the United Lutheran Church in Amer*

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OVER PICTURE. Pastors, organists and choir members are starting this fall to rehearse the w settings of the service and new hymns which will soon be used by most Lutherans in erica. New "Service Book and Hymnal" will be ready for distribution early in 1958.

Clergy wade into segregation struggle, condemn Faubus, plead for n violence . . . Carthage selects Kenosha . . . Most people aren't eag for church unity . . . Pope wants world-wide supervision of TV and mov

THE CHURCH IN THE NEW

Clergy versus Faubus

Protestant ministers had moved into the front line in the U.S. battle over school segregation. In some places where Negro children tried to enter white schools, white pastors walked beside them. Where segregationists gathered at street corners to shout insults and throw stones, pastors made curbstone appeals for moderation and good will.

In Arkansas numerous clergymen spoke up promptly when Governor Orval Faubus sent the National Guard to halt integration in a Little Rock high school. Twenty-seven Methodist ministers meeting in Conway, Arkansas, gave seven reasons why they censured the governor's action. He "excited racial tension," they said, "had overridden the authority of the local school administration, disregarded national law," and so forth.

Ten Presbyterian ministers meeting in Huntsville wired the governor that "we deplore your recent shameful conduct which undermines the integrity of the constitutional process and creates confusion and strife."

In Little Rock the clergy split. Sixteen pastors of "old-line" denominations (Episcopal, Methodist, Presbyterian, Lutheran) said the governor damaged "respect of our citizens for proper constitutional authority." Fifteen pastors of splinter sects (Assemblies of God, Missionary Baptist, Evangelical Methodist) praised the governor's "courageous action . . . for protection of all citizens."

Governor replies

Forty members of the Council Church Women of Little Rock and N Little Rock said they were "shocked dismayed" at the governor's "use troops to defy the order of the fed court instead of upholding the law of land." They said that "though many our citizens may not desire desegreg schools, they do believe in justice right for all."

Eleven of 14 members of the Springs, Arkansas, ministerial associa signed a resolution condemning the of troops to halt integration.

Governor Faubus said "it is true some ministers have criticized my ac . . . I cannot abdicate my office an a federal judge substitute a judgm for mine on this issue . . . If this be law, then every state in this unio nothing more than a vassal state to a tral government." He said he had c out the Guard after much prayer.

Ministers speak in Nashville

Protestant, Roman Catholic, and ish clergymen in Nashville, Tenne spoke against acts of violence comm by segregationists in their city. "We shocked at the contempt for law an der" reflected in the bombing of Hattie Cotton school, said the city's isterial association. A Negro child been enrolled in first grade in this sc

Bishop Roy H. Short and other M odist officials in Nashville "deplored

and indefensible lawlessness" ex-
ed. Chancellor of the Roman Cath-
liocese of Nashville, the Rev. Charles
Villiams, spoke of the "cowardice of
g to intimidate six-year-old chil-
" and prayed that "decent citizens
correct the situation."

Hays tries for compromise

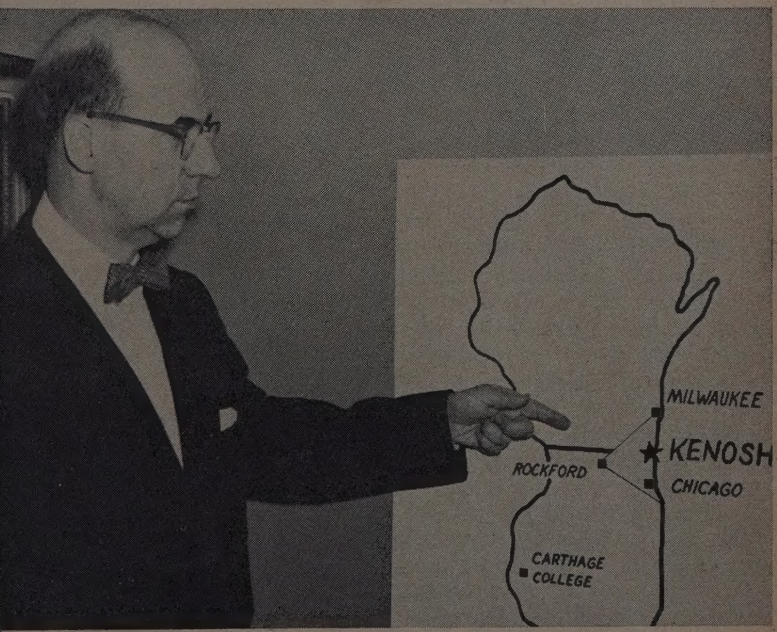
ooks Hays, U.S. congressman from
nsas, had arranged for Governor
us to talk with President Eisen-
r about the segregation squabble on
14. He has been saying for years
t is "the clear duty" of church mem-
to seek "a Christian solution" of the
problem.

ys had difficulty in his early days in
ing whether to be a minister or a
er. "I guess I sort of crossed over and took both," he says. He has been in public office 25 years (15 as a congressman) and last May was elected president of the Southern Baptist Convention.

All church members, even those "completely dedicated" to segregation, must seek nonviolent settlement of the race problem, says Congressman Hays. Ministers, he says, must be protected in their right "to raise their voices" on all current questions.

Second campus for Carthage

Kenosha, Wisconsin, on Lake Michigan half-way between Chicago and Milwaukee, was chosen this month by the Carthage College board of trustees as the place for a "second campus." Kenosha has a 68-acre lake-front site which it may give the college. Trustees agreed to begin



BISECTING THE TRIANGLE
entz said new campus would be somewhere in Chicago-Milwaukee-Rockford area

construction promptly if the site is made available and if $750,000 for the college can be raised in Kenosha.

The college, now in western Illinois, has been slow in growth (enrollment now 475) because it is a long distance from centers of Lutheran population.

Instead of scrapping Carthage's present 12 buildings on a 50-acre campus (at the time when college enrollments are growing fast) the college administration would operate two campuses, beginning with a freshman class at Kenosha as soon as the first buildings are ready. Four midwestern United Lutheran synods which own Carthage have promised to campaign for $2 million.

Investment in new buildings will be at least $5 million, Carthage's president, Dr. Harold H. Lentz, predicts. He thinks enrollment on the new campus can reach 1,500. Construction will begin next summer if fund-raising is successful.

Kenosha, a city of 60,000 population, has diverse industries, good rail connections with Chicago and Milwaukee, airline service.

Search for Christian unity

A few million words had been added to the discussion of Christian unity by 500 churchmen talking eight days at Oberlin, Ohio, this month. But delegates of 39 churches went home feeling "a common sorrow over the continued separations one from the other."

The conference, representing 39 churches in the U.S. and Canada, had tried to list things in which they are already united, as well as things that divide them. Baptism, it was said, "is the supreme symbolic rite of Christian unity," since most churches accept the baptism of other churches. But some, it was pointed out, require rebaptism of adults who were baptized in infancy by oth churches.

Churches are divided along lines economic, social, and racial backgroun of their members, as well as theologic differences, it was said. Ministers, w are concerned about theological diff ences, are inclined to be "flexible in m ters of class and race and social actio for they have small investment there Laymen are likely to "cross denomin tional lines" without regard for doctri distinctions, but "tend to react neg tively" when asked to ignore social a racial differences "where their inve ments are felt to lie."

Many don't mind divisions

A questionnaire answered by 5,7 church members in Minnesota in advan of the Oberlin meeting showed that majority do not feel any urgent des for church unity. Dr. W. A. Visser Hooft, World Council of Churches g eral secretary, reported at Oberlin t "we hear it said that the great diver of denominations is really an asset, that every type of person can somewh find something which will suit his spe need."

This indicates, said Dr. Visser Hooft, that many think the church ex to satisfy human desires and that " church is an instrument which men h a right to fashion according to their o will and insight." The church is Go he emphasized, and we are called to erate it "from man-made prisons in wh we have sought to capture it."

An 800-word statement, adopted the conference, said that "although s of our divisions arise out of loyalty truths that we now see, we must knowledge that Christ calls us to a fu comprehension of truth and more o dient service." Not signing the staten

ORTHODOX CHURCHMEN AT OBERLIN
No need to search for unity

representatives of five Eastern Or-
ox churches. They are willing to en-
in discussions with Protestants, but
that true Christian unity already
in their own church.

e wants more censorship

world-wide watch should be set up
oman Catholics, said Pope Pius, to
the faithful about any radio or tele-
n show, as well as motion pictures,
n might be injurious to faith or
ls.

is was one of the Pope's major pro-
cements, an encyclical called *"Mi-
Prorsus"* ("Remarkable Inven-
"), which is the opening phrase in
16,000-word Latin-language state-
The Pope has issued 22 encyclicals
18 years in office.

dio and television are "remarkable
tions" for they can "introduce a
powerful influence into men's
s," said the Pope. He requested that "offices of supervision" should be "established without delay" in all countries, "and entrusted to men skilled in these arts, with priests chosen by the bishops to serve as advisors."

The warning system requested by the Pope would be similar to the League of Decency established by the Roman Catholic hierarchy in the U.S. in 1938 to evaluate motion pictures. Films are rated A (all right), B (objectionable in part, or C (condemned). Millions of U.S. Catholics pledge themselves not to see any C films. The Pope did not explain how the system could be applied to television.

The only movies people should see, said the Pope, are those "from which spectators come away with their minds happier, freer, better."

There are 245,363 more Lutherans

A 3.3 per cent increase in Lutheran church membership in the United States

and Canada last year brought the total to 7,618,301, the National Lutheran Council reported this month. Membership 10 years ago totaled 5,672,662.

Rate of growth of the Lutheran Church—Missouri Synod was 3.6 per cent in 1956, while the United Lutheran Church gained 2.8 per cent. In 10 years the Missouri Synod increased 636,044 in membership (from 1,516,368 to 2,152,412) and United Lutherans increased 490,310 (from 1,845,042 to 2,335,352).

Other churches report 1956 membership as:

Evangelical Lutheran Church	1,043,230
American Lutheran Church	937,512
Augustana Lutheran Church	557,404
Wisconsin Synod	339,106

Ten more churches have fewer than 100,000 members apiece.

New congregations are expensive

There were 189 more Lutheran congregations in the United States and Canada at the close of 1956 than a year earlier, the National Lutheran Council reported. United Lutherans gained exactly their share of the new churches—31 per cent. The ULC comprises 31 per cent of the total American Lutheran membership.

It has been only recently that the gain in number of ULC congregations caught up with that of some other Lutheran denominations in America. For a net gain of 60 congregations last year, the ULC organized 90 new ones. Thirty congregations were merged or disbanded.

It didn't seem likely, though, that United Lutherans could keep up the pace of 90 new mission churches a year. Each mission congregation must have a loan from the ULC Board of American Missions to cover 30 to 40 per cent of the cost of its first church building. Buildings cost from $60,000 to $100,000.

The board has lent about $2.5 milli in the year, reported Fred C. Eggerste Part of this ($1,316,904) was availal from loan repayments. Congregatic pay off their debt in about nine yea The remainder ($1,180,605) was an crease in the amount now on loan to 6 mission congregations. Total on loan $11,748,984.

The board has tentatively approv loans amounting to $1,895,000 whi cannot be made until additional fur are available, said the board's secreta Dr. Richard H. Gerberding. A spec $3 million loan fund is in the churc 1958 budget of $15 million. (The $ million is twice as much as the ULC l ever received toward its budget in a year.)

Makarios pleads for freedom

Deepest in politics of any of world's churchmen is Archbishop M karios of the Greek Orthodox Chur Last year the British banished him fr his home, the island of Cyprus, beca they believed he was the boss of "mur gangs" trying to drive the British out a turn Cyprus over to Greece.

They kept him in the Seychelles lands in the Indian Ocean for 13 mon and let him return to Cyprus when t were convinced he had decided to more moderate in his patriotism.

This month the archbishop was in U.S. to put his case before the Un Nations and to try to win U.S. supp for letting Cyprus decide its own fut A majority of the people of Cyprus w their country united with Greece. Ab 20 per cent, who are Turks, viole oppose this.

Colleges should show colors

Church-related colleges make a r take when they try to "disguise, s

ARCHBISHOP MAKARIOS
Will try to persuade UN

straddle or equivocate" their denominal affiliation, the Methodist institof Higher Education was told at ville this month. Wilson Compton, er president of the Council for Fial Aid to Education, said that es prospered when they were con- d "frankly" as institutions of the h which owns them but that they be "hospitable" to students of other ninations.

colleges consider themselves chiefly eans of denominational or sectarian trination they are not likely to com- interest and support from outside es," Mr. Compton continued. When main purpose is education, however, can appeal to the public for finanid, he said.

men should assume major respon- for raising funds for church col- rather than leaving it up to college ents and ministers, Mr. Compton

businessmen for gifts to church institutions is that of other businessmen "who practice what they preach."

No more Gothic churches

Today's churches must apply modern design in new buildings, according to Prof. Otto Bartning, dean of German church builders. The president of the Federation of German architects opened the Evangelical Church Builders convention in Berlin attended by 800 architects. He said: "No congregation, no church building committee would want to build a Gothic church today. Nobody will question the fact that to build a church of today you must use the architectural lines of today. Modern design is a must."

The convention, attended by delegates from Scandinavia, Switzerland, the Netherlands, and Italy, in addition to the German participants, found that there exists again "a leading design for Evangelical church building projects" that adheres closely to the use of new building materials and new designs. They agreed with the analysis of the 75-year-old president that "a new church is a modern building" but that "a modern building is not necessarily a new church."

And so forth

Fire drills should be held in churches and Sunday schools, said F. F. Dunaway of the Dallas, Texas, fire department, to teach people to avoid panic in case of emergency. "Panic kills more people than fire."

Government of the new African nation of Ghana was asked to take "drastic measures" against the Jehovah's Witness sect. Sect members were trying to "induce people not to register as voters" on the principle that "earthly governments are not important," officials charged.

WASHINGTON

By ROBERT VAN DEUSEN

MIDEAST TENSION

WHILE FEDERAL and state authority were heading toward a showdown in Little Rock, Arkansas, another trouble spot half-way around the world was showing signs of acute inflammation. Long smoldering tensions in the Middle East began to flare as a Soviet buildup of Syria was countered by the rushing of American arms to her Arab neighbors.

The first country to receive U.S. arms in quick response to the growing crisis was Jordan, Syria's most vulnerable neighbor. Others on the list for military buildup were Iraq, Lebanon, and Turkey, centers of anti-communist strength.

Reaction in Syria and Russia was prompt and vigorous. The Syrian cabinet met in special session. The Soviet Union accused the U.S. of planning aggression against Syria. There were reports that a high-level Soviet aid mission would soon arrive in Damascus.

Eisenhower Doctrine

AS THE FIRST REAL TEST of the Eisenhower Doctrine, the mideast crisis assumed major international importance. It became evident that the purpose of the doctrine was to forestall any strong military buildup by Russia in the Middle East. The big question was whether providing arms to friendly nations would achieve that purpose.

The hope was, of course, that quick preventive action would forestall any actual outbreak of hostilities. The U.S. left Syria a way out by not labeling it country whose government is "controll by international communism." Unc the Eisenhower Doctrine, this wou have to be done before American troo could be used. This step would probab be taken if there were open aggression Syria against any of her neighbors.

By postponing this declaration, U.S. gave Syria a chance to think situation over and decide that aggress would not pay. This face-saving devi could be as important as the show strength, since the purpose of the d trine is not to start a war but to prese the peace.

Whether or not this purpose will achieved depends in part on the cou which Egypt takes. Nasser blasted U.S. for its action, accusing it of try to divide the Arab nations. His assun leadership of the Arab world is thre ened, and he may be forced into mak a choice between East and West. T could have serious results.

ANOTHER COMPLICATING factor is relation of Israel-Arab tension to the s among the Arab nations. An Arab-sec newspaper in Jerusalem complained t neither Eisenhower nor Dulles had m tioned the "Israeli danger" in announc the arms shipments. In Israel, on other hand, the foreign office was c cerned over the sending of Ameri weapons to its Arab neighbors.

Lights are burning late in the Penta these days. Lights should be on in churches, too, as prayers are offe for the preservation of peace. Moti ing those prayers and giving substa to them must be the conviction that is not a helpless onlooker in today's moil. He lives and acts in the proce of history as men are willing to bec channels of his love.

x of knowledge of the Bible was roblem in St. John's Church, so ething had to be done about it

HE WOMAN standing on the porch of me in Linthicum Heights, Maryland, the doorbell a firm jab. When she d footsteps inside she lifted a color- book from her bulging sales port- . As soon as the lady of the house ed the door, she launched into her talk.

Are you a church member?" the sales- an asked and exhibited the book to advantage. It was a handsomely nd volume of Bible stories.

he housewife nodded. "Yes, we do o church. But we don't need those e story books just now. My husband I read the Bible every day with our dren."

You must belong to that Lutheran rch in town," said the saleswoman. Why, how did you know?" The sewife was startled.

Experiment in Bible Reading

By DORIS SMITH

"I've been to a lot of homes in Linthicum Heights," said the woman with a laugh. "And the people who are the most interested in reading the Bible belong to that Lutheran church on Maple Road."

THE BIBLE-READING PROGRAM that has had such a noticeable effect on the Lutherans in the pleasant community of Linthicum Heights, Maryland—25 minutes from downtown Baltimore—has been sponsored by the Sunday school of St. John's Lutheran Church for the past five years.

Pastor Carl W. Folkemer has labeled it the "biggest thing we're doing at St. John's Church." According to a recent survey 70 per cent of the parents read the Bible every day with their children. Contrast this with the fact that five years ago a survey revealed that less than 10 per cent of the families studied the Bible.

"A number of factors contributed to the birth of the program," reported Pastor Folkemer. In Sunday school meetings, discouraged teachers complained that their pupils—youth as well as children—just did not know the Bible. A 13-year-old, for instance, could not be expected to know whether Hebrews was a book in the Old Testament or the New. Even 16-year-olds appeared ignorant of the biblical account of the life of Christ.

THIS SAME LACK was noted in the instruction of catechumens. "With few exceptions," recalled the sandy-haired pastor, "the children of twelve had no knowl-

PASTOR AT HOME PRACTICES WHAT HE PREACHES IN CHURCH
The Folkemers have their Bible study period at breakfast table

edge of the Bible." And they did not seem to be aware that the teachings of the church had a biblical frame of reference.

Faced with such evidence, pastor and teachers concluded that their best teaching efforts were being badly crippled. They decided to tackle the problem at its source—to instigate a daily Bible reading program.

OUT OF an intensive study made by a small committee of teachers came these recommendations. First, that the daily Bible reading should be a family plan for children six through 17 years of age. The child's efforts to study the Scripture would then be given encouragement and support by his parents.

Second, the program should be tied to the child's Sunday school lesson. Teachers felt that it would be meaningless to require a child to read a list of isolated passages. The Bible readings should be related to what he learned on Sunday.

Third, the references for the w should concern the lesson for the co Sunday. Such a procedure would prepare the child for his Sunday sc lesson.

Fourth, in basing the readings on Sunday school lesson, the teachers w be able to clear up misunderstandings child might have gained when readin home.

THERE WOULD BE two goals: 1) the parents and children should know Bible and what it teaches, 2) and they should learn to use the Bible devotional purposes.

Every teacher from the prim through the senior grades in Sun school had a hand in preparing the to be used by the pupil. References culled from each lesson in the *Chris Growth Series,* published by the Ur Lutheran Church. Over a three- cycle teachers compiled 144 lists, one containing readings for a mo

eparate listings were set up for children
the primary department, for those in
e junior department, for intermediates,
nd for seniors. Each one was carefully
dited by two teachers, the deaconess,
nd the pastor.

In explaining the system Pastor Folke-
er said, "We mimeograph listings and
ail them to the homes of our pupils
very month. Each daily Bible reference
accompanied by a statement or a ques-
on for the pupil to answer. Simple ques-
ons are written for the young child.
fore complex questions are developed
r older youth. Questions stress objec-
e knowledge of the Bible—they must
rtain to the passage. And they attempt
apply the Scripture passage to the life
the pupil."

FOR INSTANCE, a typical daily refer-
ce for a seven-year-old, to prepare him
r a lesson on baby Moses, referred to
kodus 2:5-6. The question he answered
ad, "How was baby Moses found?" On
at same day, an 11-year-old, to get
ady for a session on Christian citizen-
ip, read I Timothy 2:1-2 and answered,
What does Paul urge Christian citizens
do for those in high government posi-
ns? Why does he urge us to do this?"
A 16-year-old, that day, looked up the
swer to the question, "When does an
hlete receive God's approval?" The ref-
nce was II Timothy 2:1-7. The fol-
ving Sunday the senior was prepared
discuss more intelligently God's part
growth.

The usual procedure in a home is for
child to read the passage and the
estion. He and his parents then discuss
and prayer is offered.

After the plan was inaugurated in Oc-
er, 1952, Pastor Folkemer noticed an
mediate effect. "My wife, our three
ldren, and I would be eating dinner
when the phone would ring. Most of our families read the Bible around the dinner table, you know. At the other end of the phone would be a parent saying, 'Pastor, we just don't get this reference. How do you interpret it?' "

TEACHERS IN Sunday school also had to be braced for this sort of query. Anticipating their need for greater biblical knowledge, the Sunday school teachers' association had laid its plans before the program was initiated. Leadership courses, conducted by the parish deaconess and pastor, were offered to all teachers once a week for months.

Since then leadership courses have been offered almost the year-round in St. John's Church. Study of individual books of the Bible has run the gamut from the prophetic books of the Old Testament to the epistles in the New. Courses in theology and Christian ethics have also been scheduled. The Sunday school association sponsors a one-and-a-half hour Bible course for parents and teachers at its regular meetings.

In addition, each teacher has been given a two-volume set of commentaries on the Old and New Testaments for study and reference.

Without a doubt the Bible reading program has kept teachers on their toes. They have had to get their teaching material and biblical knowledge well in hand. One public-school teacher reported that there have been times when she wondered whether she should be teaching Sunday school. Her class knew more about the Bible than she. And she had learned to read the Bible in defense against her pupils.

TWO NEW PROJECTS, allied to the Bible reading program, are in the association planning hopper now. One calls for each

BIBLE READING IS POPULAR
There's help for everybody

teacher to be granted a year's furlough from teaching so that he or she can study in the Bible class taught by the pastor on Sunday mornings.

The second, an ambitious long-range project, plans for the teachers to prepare a commentary to aid parents in interpreting the Bible passages. The commentary would contain concise statements about the references which pupils are to read.

Biggest problem after the program got rolling, reported Pastor Folkemer, has been promotion. "We try to keep the Bible reading program attractive and vary our promotion. Each department in the Sunday school has the job of keeping parents and children interested."

For instance, when the program was begun five years ago, parents were introduced to the Bible-reading plan first by a letter, then by a visit or a phone call from their child's teacher, and then they were invited to a meeting of parents.

Since then a variety of methods has been used. Demonstrations by an average family in the congregation showing h to read the Bible have been presen in parent-teacher meetings. Sometir contests are sponsored between clas in Sunday school departments. Seve of the teachers visit their pupils to spi interest in the program, especially wh parents are not reading the Bible w their children. Currently the associat is encouraging parents to buy Bible co mentaries for their home study.

The program is bringing about the sired results: The children know so thing about their Bible—and parents learning with their children. At an as ciation meeting a teacher reported t her whole method of teaching h changed with the advent of the progr Now she teaches with some assura that her class will have studied befo hand the Bible passages in the lesson.

"There's a difference in confirmat class, too," said the pastor emphatica "The youngsters know the Bible. T know the elementary things about They know where the books are."

WHEN ALMOST 70 per cent of the fa ilies in a congregation read the B every day, some unforeseen benefits bound to result. The greatest of all these "bonuses" in St. John's Church been the deepening of the spiritual of the congregation. Coupled with has been an increase in the giving money.

A third direct offshoot is in the ev gelism program. Approximately 30 cent of the children in the Sunday sch come from unchurched homes. E though their parents are not member St. John's, the children receive the B listings in the mail each month. And families have been won through the c tact the Sunday school has made in h ing a child learn to read the Bible.

Plain Talk From the Chief

o other Lutheran World Federa-
on assembly had an African chief
a speaker. To Minneapolis came
ief Mareallе of the Chagga tribe
ich is about 80 per cent Chris-
n. He usually wears an ordinary
siness suit, but for special occa-
ns he puts on the leopard skin,
e symbol of his tribal authority

By CHIEF THOMAS MAREALLE

WE COME from the area which occupies the slopes of that well-known Mount Kilimanjaro, over 19,000 feet high, the highest in Africa, whose peak is covered by snow and ice all the year round. My chiefdom is one of 50 local government states in the Trust Territory of Tanganyika about which I spoke before the Trusteeship Council of the United Nations in June of this year.

Many changes are taking place in Africa—in the home, on the village green, in the towns, and certainly in the minds and hearts of all the people, Christian and non-Christian alike. For better or for worse, Africa is demanding and taking her place on equal terms with other sovereign nations.

The freedom movement or the urge for self-government among subject peoples, which took a dramatic turn since the independence of India in 1948, has had a tremendous impact on the African continent. One outstanding characteristic of the freedom movement in Asia and Africa has been the deep conviction that we can achieve independence—or indeed anything—by negotiation and peaceful means.

I believe that we can save the world from trouble and strife if we can enjoy peace of mind and stand by our convictions. We can be meek without being weak. We can be simple without being petty. It is the equal combination of these that will make the whole man.

I CAME to the United States in June at the invitation of the State Department to learn something about America and its people. My aide and I have covered

over 20,000 miles in our travels. We have visited New York, Washington, Chicago, Denver, Salt Lake City, San Francisco, San Diego, Tijuana in Mexico, Las Vegas, Flagstaff, Albuquerque, New Orleans, Tuskegee, Miami, Jamaica in the West Indies, and Knoxville.

It has been a long but most absorbing tour and we have seen and learned a great deal. One thing that strikes us most is the way men have mastered the natural forces around them, used to good advantage every inch of available land, produced mechanical conveniences and pleasures, yet failed to enjoy peace which should be the automatic outcome of the pleasurable experiences that they live through.

I have visited lovely homes, well-run farms, universities, national monuments, and entertainment houses here and there. I have talked with scores of people of every section of the community from Howard to Hollywood, colored and white alike, about their problems and ours, their hopes and aspirations, their likes and dislikes.

I AM CONVINCED that although there is a deep appreciation of the seriousness of some of these problems, there is not an equal appreciation of the urgency to tackle them. I am not implying that these problems are simple or that they could be solved overnight. But I have a fear that there is too much complacency in some quarters.

I am referring particularly to the problem of segregation in the United States. Unless the Americans solve this problem, this beautiful and promising country, this great and vigorous young nation, the Statue of Liberty and all that Abraham Lincoln and other great Americans have stood for, will lose much of their lustre and their meaning.

A well-educated African leade got the impression that Luther ans in the U.S. are too easy-goin on the urgent segregation prob lem.
"It may be due to lack of fore sight or lack of inspired leader ship at the ground level, bu there is something wrong," h said.

I HAVE BEEN encouraged by the effo of Christian leaders but I think c church has failed to face the challen In New Orleans a well-meaning Prote ant Negro leader, on meeting me, stantly suggested that we should go a meet "the finest and best Christian" the city—Archbishop Joseph Rumm who has taken a courageous stand in anti-segregation movement.

Such great Christians have appea here and in Africa but they are too fe The apparent aloofness or indiffere on the part of our church in the south states or South Africa is causing mu uneasiness among Lutherans here a elsewhere. It may be due to lack of fo sight or lack of inspired leadership at ground level but there is something wro somewhere.

No leader can ignore this burn question or leave it to chance. I kn too many of you fear to walk wh angels fear to tread, but gallant men st as the Rev. Michael Scott, Father H dleston, Archbishop Rummel, and Rev. Martin Luther King have taken the challenge at great personal risk.

SEGREGATION is not an American pr lem. It is a world problem. All I am s ing is that all Christian leaders must t their stand on this question, for so mu depends upon its satisfactory solution this and other countries.

Much rationalization has been em-oyed in dealing with this subject. In-gration is feared, they say, because it ay result in intermarriage. Who wants termarriage? All that the Negro asks r is first-class citizenship in the country his birth. In any case marriage is a rsonal matter between two persons and uld not be held as a case against a hole race.

We have found life very hectic in the nited States, especially in the big cities, t we have been part of the American mmunity during our stay and learned adapt ourselves to the highly complex ay of life. We have been to quite a w churches, visited twelve universities, oke to student congregations and the culty. I have broadcast 14 times and peared on television five times. I guess r a long time the American children o saw me on television in my regalia leopard and colobus skins will be talk-g about "that wild-looking man from rica"—we shall certainly need that blicity in our administrative as well as our missionary activity at home.

Of all we saw, there stands out one rdinal factor, that unless we build a ong foundation for genuine love and operation, technological progress alone l never bring us lasting hope or happi-ss.

I ask you to think seriously of Chris-n advance in underdeveloped countries ause there is no time to lose. Most hese countries are poor for many rea-s. Unless our church is liberally ipped to deal with the religious, edu-ional, and medical problems in the rican field, it will have to give way in ny spheres in which its influence has n firmly established or was likely to be. African Christians everywhere wel-ne the policy of local self-government but this should not be interpreted too literally because the financial resources that can be raised by any local congregation will always be severely short of requirements. By all means let us encourage self-help—I am a strong advocate of this theory—but until such time as more capital is available for the exploitation of our potential wealth, means of meeting our many and varied needs will be seriously limited.

Tanganyika needs more foreign capital for its development for it would be a sad day if the time came when political progress will have outpaced economic progress. We are doing all we can with available local capital and some grants from Britain or loans obtained on the London market, but the potentialities of our vast territory, which is 362,000 square miles in size, are almost limitless. Whether we are talking of the expansion of missionary work or the public social services, we cannot get very far unless the economy of the country is developed and expanded to the full.

Tanganyika enjoys perhaps the best race relations in East Africa today. We want to maintain that state of affairs as our sheet-anchor for all development. If that is to be, we must make sure that there are enough opportunities for all. Then communism or any other ism need not worry us.

My administration co-operates very closely with all Christian churches in Kilimanjaro and in regard to education it is going all-out to aid church schools which do not discriminate against any child. Out of 36,000 children of school age in Kilimanjaro, some 30,000 are now at school. We assist with monetary grants, the purchase of school materials and equipment. In the next five-year plan of education, we propose to construct

and hand over to the missionary bodies concerned new middle school buildings situated on tribal land. Education is the keyword in Africa and there is genuine hunger for it. Any missionary body that fails to satisfy and quench this hunger must be prepared for many disappointments.

Tanganyika lags behind educationally because she has had only 30 years of an educational plan. It was German territory before, was taken over by Britain as a mandated territory after the first world war, and became a trust territory after the last war. Up to about 1923 Britain was busily engaged in setting up a civil administration and it was not until about 1926 that a deliberate effort was made to shape an educational plan.

So we have only had 30 years to weave our pattern in every field. Considering this, and our present financial limitations, we have not done too badly. Our system of education is British and ranges from primary level at the age of seven on to middle and secondary school, tr school, technical college (a college commerce founded privately by my p ple's Co-operative Society) right up the university level at Makerere Coll in Uganda.

Until now the more promising dents—undergraduate or postgradua have been sent abroad, mainly to Brit on scholarships. But if private Ameri generosity stretches out to East Afri we would be glad of the opportunity send some more of our students to United States. At present the Ameri Council on Education and the Instit of African American Relations, ap from missionary bodies, are, I think, only ones active in this field.

I feel sure that God will help us all our difficulties. I believe he will br light where there is darkness, happin where there is sorrow, hope where th is none, if we accept his call and gu ance. I pray that we may perceive hand and hear his voice!

Winning the World Isn't Easy

By FRIDTJOV BIRKELI

Swelling opposition in many parts of the globe requir that the church rethink its foreign missionary progra

ONLY A FEW YEARS ago the phrase "the missionary obligation of the church" was in vogue. Now we realize that we failed to choose the right words. The center of the Christian mission is not in man and his activities and obligations. It is in Christ.

The Christian mission is a "world m sion" only because of Christ. Even th the words humble us when we reali how little we have really done.

Our Commission on World Missio continues to this time to support a gr number of missions that suffered fr war damage in different ways as well most of the younger churches in A and Africa that developed out of th war-struck missions. The situation h improved a little. Some missions ha

Condensed from an address delivered by Dr. Birkeli at the Lutheran World Federation Assembly. Dr. Birkeli reported as Director of the Department of World Missions.

Lutherans from all areas of Africa met in Tanganyika in 1955 to plan strategy for the whole continent. Sermon at outdoor altar was preached by Bishop Hanns Lilje. An All-Asia conference was held in 1956. This sort of global planning by Lutherans is new, and has developed only since the Lutheran World Federation was formed in 1947. Purpose is to co-ordinate mission efforts of Lutherans in all the countries

been able to do without our financial support owing to the improved economic situation in the home countries. Others will continue to need our support for a long time.

ONE OF OUR AIMS is to strengthen the international teamwork that is developing in Asia and Africa. We are aware of the freedom of each young Lutheran church to go on its own way, faithful to its own heritage. But at the same time we rejoice that Lutherans seem more willing to work together in order to avoid unnecessary loss of energy and means.

In Lutheran areas where missions are still weak and unorganized, we are moving in the right direction. We believe that African and Asian churches are the best instruments for continuing the evangelization of the millions in these continents. But the West still has a great duty to fulfill in strengthening these young churches.

Lonesome workers—Asians, Africans, Americans, Europeans—may get discouraged in their routine local tasks. The more they know about each other the more difficult it will be to get discouraged. That is partly why we felt it imperative to call together continental conferences: for Africa in 1955 and for Asia in 1956. The names of Marangu and Gurukul have since then grown dear and full of significance not only for millions of Lutherans, but also for others. They focussed our attention upon where we really stand on these two extremely important continents—not only for the future of the Christian church but also for the future of the whole world.

In one way the Christian church seems to have lost part of its position in Asia. We had hoped that modern Christian missions would lead Asian people to accept Christianity as their religion. In many Asian countries Christianity has become well known and very widely accepted—

for instance, in the Philippines and partly in Indonesia. But as political developments freed that continent from foreign rule we also saw that many a new state tied its policy in with an Asian religion and, so to speak, established a state religion. Christianity seems to have been forced out into the periphery in importance and numbers.

This doesn't mean that we have lost faith and want to give up. On the contrary, Asians are today in charge of their own churches, and that will prove to be extremely important in the years to come.

In Africa our continental conference clearly showed us that the great and decisive battle for this continent is still being waged. And the outcome is still in the balance. We don't yet know whether Africa will become a so-called Christian continent. Here, too, it depends upon what the Christian church will be doing in the crucial years to come.

It might well be that Africa with its special gifts might become a sort of a mediator in so many ways between the West and the East. And God grant us that this African mediator will be a Christian one. But we are confronted with special difficulties as this continent has today become a political melting pot. It is quite natural that national ambitions are overwhelmingly strong in many parts of Africa. The Christian church will need wisdom and tact to understand this and act in a way that no matter what may happen on the political and social level, the Christian church in Africa will be the strongest and most decisive factor.

One new opportunity has found a response in the American Lutheran Church taking up work in Ethiopia, which will probably link up the Lutheran mission in Eritrea with the Lutheran churches in the central part of the country. But there are still several fields which we have not found a sponsor.

Our greatest disappointment was t we have not been able to find a church mission to take up work in western N Guinea. The challenge to do someth for these vast mountain areas came fr the church and mission in eastern N Guinea. For the first time in Luthe history an airborne expedition made reconnaissance flight over this unexplo territory. It revealed evidence of a de population in these remote valleys. W are strongly convinced that this is a G given opportunity for international n sion work but no society or board wit our constituency has thus far been a to follow this call. We sincerely hope t this will not be the bitter end to a proj that would doubtlessly require not o courage and energy, but also sacrifice a faith. Is it a sign that the pioneer age l come to an end?

In the established younger churc there is a general need of what we usua call church leaders. We have organiz our own scholarship program, in order speed up the training of spiritual and ministrative leaders. Institutes for youn churchmen have been established America and in Germany by colle and theological seminaries.

It is all-important that the will to ev gelize does not rest upon human effo but is linked up with Christ himself. what use is it to establish well-bu churches that lack the burning fire spread the Word of God to those t have not yet heard it? A great inter tional conference has been held to stu the task of evangelism that lies ahead the younger churches. This is a questi that we must always face. There is ho for an evangelizing church. Death awa a church that doesn't evangelize.

PRO DEO ET PATRIA

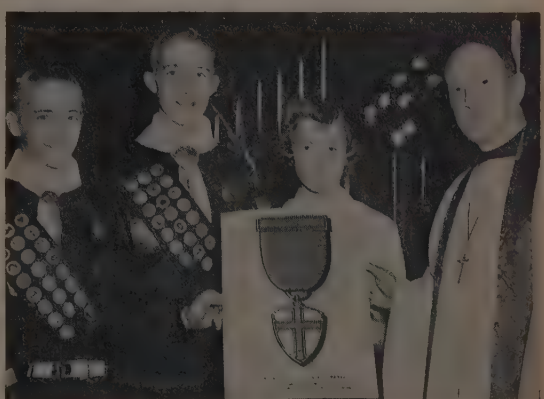
Boy Scouts Honored for Serving Church

FUTURE CHURCH LEADERS are being developed by many congregations in their own Boy Scout troops. A great incentive has been the "Pro Deo et Patria" awards for Boy Scouts who show concern for Christian witness in active church membership, and who complete specific projects for the church. The Pro Deo medal is the highest recognition the Lutheran Church bestows on a Scout. Some churches have instituted similar awards for the deserving Girl Scouts. Pictured on these pages are a number

recent medal presentations Boy Scouts—and girls, too, United Lutheran churches.

Further development of the outing program will be dis- ssed by the ULCA Brother- od at its Pittsburgh conven- n next month. The men's oup works closely with the ational Lutheran Committee Scouting.

The Brotherhood is expected name a field secretary to an and co-ordinate scout rk in the synods and confer- ces. It will also confer Lamb ards upon 19 adult Scout aders for outstanding serv- es to the church.



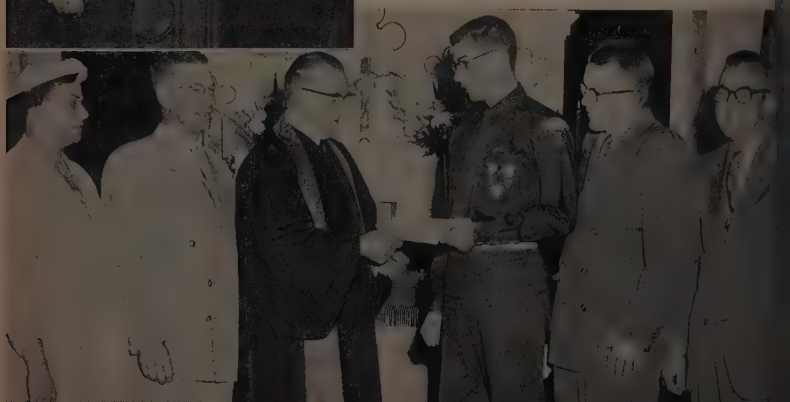
Brothers Orville and John Eilertson receive Pro Deo et Patria awards, sister Dorine gets Girl Scout award from Pastor Glenn Cloninger, St. Luke's Church, Waukesha, Wis.

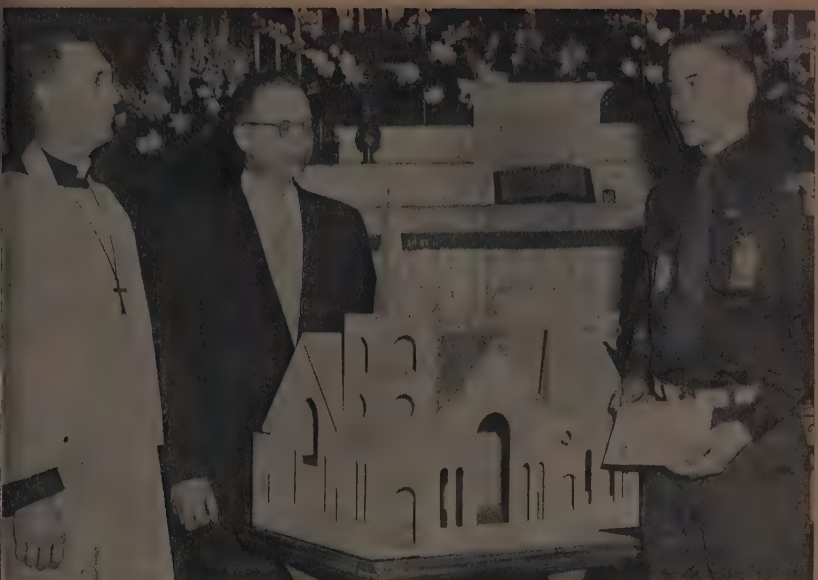
o Deo medal winners are congratulated by Scoutmaster Robert Lappe at Prince of Peace urch, Philadelphia. They are Ray Sorbert, Robert Laskey, Ralph Hartman, Carl Schleyer

4,450 Boy Scouts had been granted Pro Deo et Patria awards by Sept.

Pro Deo award is given (left) to Richa Farkas by Pastor Robert Grefe, at John's Church, Hollywood, Fla. Pare Mr. and Mrs. Robert Farkas, look

Awards are pinned on Ronald Montgome (top) by mother at Trinity Church, Hughesvil Pa., and on Keith Vandenberge (left) by father at Grace Church, West Point, Neb. B low, Larry Petershagen gets medal from Past Edwin J. Johnson at Trinity Church, Evere Wash., as parents (left) and Scout Commissio ers H. L. McMartin and Spur Mormeier wat





cale model of Grace Church, Dover, O., as project earning Pro Deo award for William Fieger, Jr. He is shown after presentation with his father and Pastor Carl Driscoll

ohn Tinsman was Pro Deo award recipient Reformation Church, Media, Pa. The ev. Robert E. Anderson presented his medal

First to win award at Faith Church, Prairie Village, Kansas, was Barry Grant Brissman, shown at ceremony with the Rev. W. F. Most

Four Scouts receive awards at Trinity Church, Versailles, O. From left: Orlan Oliv troop head; Larry Martin, John Trittschuh, David Oliver, Tom Crooks, Pastor Paul Ge

To win a Pro Deo et Patria award a Scout must: Know the Ten Commandments, the meaning of the sacraments and worship services; bear witness by systematic giving and by securing members for church organizations; render 150 hours of service to church and community, and complete a special project connected with his own church.

Pastor V. A. Hintermeyer presides as Mrs. Merton Wiebold pins medal on daughter Sharon at Immanuel Church, Madison, Neb. Awaiting awards are Nancy Whitford, Eileen Berg

Mother pins medal on Bruce Dalton, J at St. Stephen's, Lenoir, North Caroli

"I'm Glad You Joined Us, Mom"

By ERNESTINE DAUM

"You know, Mom, you've changed."

We were sitting around the dining-oom table one evening putting the finish-ng touches on some pipe-cleaner figures or our Scout Week window display. I ooked up in surprise.

"I have? How?"

"Well, I don't know exactly," my son aid. "Maybe it's me. Or maybe it's the ub Scouts. Anyhow, now you seem to et me do more things."

"I think you mean—now we do more hings *together*, don't you?"

Billy nodded.

"Guess maybe it *is* because of the Cub couts," I said.

My husband grinned. "If you can't ck 'em, join 'em," he quoted.

"What does that mean?" Billy asked.

"Dad means that I wasn't always this nterested in scouting," I explained. "Oh, ve always thought it was a worthwhile rganization. But there have been times hen I haven't enjoyed being a scout idow. For instance, when we first arted to remodel this house . . . the car-enter work, painting, papering, and ven plumbing sometimes had to wait ecause Dad was busy with a scout hike, r a window display, or a camporee. I ven had to share my birthday with a cout troop once—before Dad and I ere married!"

Always interested in family "history," Billy wanted to hear more.

"It was a very important birthday because it was also our engagement day," I explained. "Dad's troop was on a week-end camporee. He took the boys to camp Friday night, then left them with an assistant scoutmaster, and went back to the city Saturday night for a date with me. The next day after church, I went back to camp with him and a lot of the scout parents for a picnic and outdoor court of honor."

"That must have been fun," Billy said, visualizing the games and a campfire.

"Well—yes and no. Naturally I was excited—but mostly over my new ring. I even practiced the left-handed scout handclasp with my tenderfoot cousin in advance so that all the boys in the troop would notice and make comments."

"Did they? What did they say?" Billy asked.

"They shouted, 'Hey, Bill, you shoulda been here last night! Boy, did we have fun!' "

"You mean nobody noticed your engagement ring?"

"Oh, yes. The mothers did. In fact, I can still hear the wife of the chairman of the troop committee. She congratulated us, but then in the next breath she added, 'I hope this won't interfere

with Bill's scouting activities.' So here I am—ten years later and a Cub Scout den mother," I concluded.

Billy patted my shoulder. "I'm sure glad you joined 'em, Mom."

THAT WAS two years ago. In these brief years of being a den mother, I can truly say I'm glad I joined the scouting movement, too, for a number of reasons. When a boy joins a cub pack, his parents learn that the program recognizes the home as the greatest influence in a boy's life, and they promise to take part in the cub Scouting activities with him.

In the past two years, we have played games, brushed up on history, visited railroad yards, museums and famous birthplaces, made costumes, worked on various models, participated in parades, worked on good-will projects, and had a wonderful time—not only with our own family, but also with friends and neighbors who joined the pack too. And we have done it all under the sponsorship of our church.

At our first pack meeting, although only two of the eleven charter Cub Scouts were members of Redeemer Church, our pastor warmly welcomed all of us.

SINCE THAT TIME, an Explorer post has been added to the church sponsorship. In the three units there are boys of all denominations, and all are equally welcome. The leaders recognize that scouting does not undertake to be a religion or to give religious instruction. It depends upon individual churches for the religious training that is necessary for a boy to fulfill his obligations as a scout. The congregation that does not sponsor a scouting unit misses a wonderful opportunity to emphasize one of the twelve Scout laws: *"A Scout is reverent.* He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters custom and religion."

A national leader has said, "Scouti teaches a boy to have faith in himse love for his fellow-men, duty to his cou try, and reverence to God . . . It giv us something that the average boy a man don't get. It teaches us to say, will do my duty to God' proudly."

When a Cub Scout graduates into B Scouting, the twelve parts of the sco law become a measuring stick of respo sibility as he progresses through the s ranks and the requirements for t church award.

The years go by, and he grows "in w dom and stature, and in favor with G and man." It's a proud day for him a his parents when his pastor presents h "Pro Deo Et Patria" medal to him.

OUR SON is only on the threshold boy scouting. But already I am co vinced that the ideals he has absorbed cubbing under our church's guidance worth the time and effort we have spe

When a radio newscaster one morni related the story of a teen-age spr Billy listened intently. Four boys h collected signs, police boxes, and oth city equipment and were going abo damaging property until finally stopp by the shots of pursuing policemen. Wh the broadcast was over, I wondered alo how the parents of those teen-agers m have felt when their sons were taken court.

"Well, don't worry, Mom," Billy s earnestly. "You'll never have to wo about me doing anything like that . And anyway, I'll bet none of those bo were scouts."

If all our young scouts thus learn t principles of good citizenship, it is high privilege for us parents to contin working with them for God and count

"I FORGIVE YOU"

WE WHO BEAR the name "Lutheran" have a guide to whom we turn to frequently, Martin Luther. We read his writings, sermons, tracts, commentaries, not as a substitute for the scriptures, but that through his eyes we may better see the things he saw.

One modern theologian has suggested that we must never think we understand any of Luther's thought until we have reduced it to the simple proposition: the forgiveness of sins through Jesus Christ. Every composition from the pen of Luther has this thought as its dominant theme.

It is not strange that our church has always stressed this central idea. Over and again, in the teachings of the church, we are reminded that the great message of the church is God's loving forgiveness. But it is not enough simply to teach this. It must be used.

Forgiveness of one's sin is not simply a teaching that one accepts or rejects. It is an assurance to a man weighed down by his concern for his failures. When God says that he forgives our wrongs and our shortcomings, we receive this forgiveness. We do not just believe that the slate is wiped clean. It is.

THIS FORGIVENESS is received in many ways, but it reaches its expression when after having confessed our sins to God, we receive, as Luther says in the Catechism, "forgiveness from the pastor as from God himself . . ." This brings to mind the promise of our Lord to the disciples, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23).

Anyone who has ever attended the Service in a Lutheran church knows that the first part of the service is the confession of sins. We confess, using a general prayer in unison, all of the things which have separated us from God. (And isn't this separation exactly what sin is?) Then from the pastor we have heard the assurance of the forgiveness we seek.

This formula of absolution, as we call the portion spoken by the pastor, has in the church's history taken several forms. Some churches, taking literally the words of Christ (quoted above), have as a part of the absolution the words, ". . . *and I forgive you all your sins . . .*"

A lot of people think this is a use found only among Roman Catholics. They say that this is not truly evangelical, for no man can forgive sins, only God. Such argument doesn't stand well against the words of Jesus in John's Gospel, and many who object to the use of this form are often surprised to find Lutheran churches which also require their pastors in the absolution to say, ". . . *I forgive you . . .*"

This form is referred to as the indicative form. Another, and one which most ULCA members know is the declarative form, ". . . *I declare unto you the entire forgiveness of all your sins . . .*" This is the form used in the Common Service Book, and one which has found acceptance among most Lutherans in this country.

A third form is the prayer form. Generally the words employed in this pattern

are, "*. . . may Almighty God forgive you all your sins . . .*" This form is found in most Protestant orders of worship, and strangely enough is the one used by the Roman Catholic priest in the common confession which is a part of every mass. The indicative form (*"I forgive you"*) is used by Roman Catholic priests only for absolution following upon private confession.

In the new *Service Book and Hymnal*, churches will have opportunity to select one of several forms.

"(*Then shall the Minister say the Absolution according to one of the following forms.*)

"ALMIGHTY GOD, our Heavenly Father, hath had mercy upon us, and for the sake of the sufferings, death, and resurrection of His dear Son, Jesus Christ, our Lord, forgiveth us all our sins. As a Minister of the Church of Christ, and by His authority, I therefore declare unto you who do truly repent and believe in Him, the entire forgiveness of all your sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Or

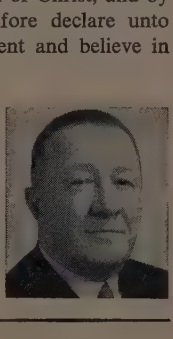
"The Almighty and Merciful God grant unto you, being penitent, pardon and remission of all your sins, time for amendment of life, and the grace and comfort of His Holy Spirit. Amen.

"(*Or, where customary, the Minister may lay his hand on the heads of the penitent, and say*)

"By the authority of God and of this our office and ministry, I declare unto thee the gracious forgiveness of all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Some may argue that such diversity will only produce less uniformity of practice. That may be, but Lutherans from all of the bodies which will use the book will find suitable expression given to the faith which puts at its center the forgiveness of man's sins through the sacrifice of Jesus Christ. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Family rift

QUESTION: We have two sons who are married and gone from home. Their wives treat us shamefully, especially me. Why do young wives always hate their husbands' mothers so violently?

Al and Don did so well. Both are college graduates and they married girls whom we thought were fine. It was a struggle to keep the boys in school but we knew men needed an education for today's conditions. I did without many things, even went to church with mended clothes and torn stockings, to help them as mothers are wont to do.

Now they live half-way across the continent and we see them only once a year when they come to see us. Last year I lay ill when one of my daughters-in-law was here, and she didn't even come to my door to greet me—and she is an R.N. My son lets her go to see her people alone, but he never comes here alone to see us. Is that fair?

When they were married Al promised that they would treat her parents and me alike, but her people go to see them often, but they never invite us to come. We feel that we are not welcome. Maybe

you wonder what's wrong with our sons that they can't have us come to visit.

When there's a new baby, it's the girl's mother who is sent for and has her fare paid to come and stay for two or three weeks. Then the girl's father comes and there's a big celebration, and the child is named after her people. Well, I can see partly why the women (if I may call them women) hesitate to have us come. I am crippled and wear a brace. Perhaps in their high and mighty station they are ashamed to have a crippled mother in their home.

My daughter-in-law has a mother who is dripping with fuss and jewels, and has lots of money from her husband's mother whom she called "that woman." My husband says we should not invite them anymore, go our own way, and forget we ever had children. A mother's view is different—I can't feel that way.

My one daughter-in-law said, "If it's the last thing I do I'll make your son hate you." Can you imagine my heartache at such a threat? She is working hard at it, and our son digs at me all the time. On Mother's Day I receive some useless trinket, but they entertain her mother. Wouldn't it be nice if my son would call up and talk to me! That, of course, would cost money.

My husband writes only a few lines three or four times a year, but they think he is "tops." Like all men, he is selfish, and scolds me when I cry about the boys, and complain of being lonely. Why does God punish some of us mothers by denying us a daughter—the one soul in the world who would love a mother.

When the boys were at home they thought I was all right. But the minute they were married they changed, so we know the girls influenced them. Don't advise me to ask my pastor about this—I've asked many times, and he says there's no cure for heartaches such as mine. Women who have sons only should drop dead when their work is done, and thereby please everyone.

REPLY: You have given your side of this situation—I wish I could have the other side also. There are probably a number of factors to which you have not referred. Some mothers-in-law and daughters-in-law are closely devoted to one another. It is likely that there are influential factors on both sides, so all concerned ought to study the whole problem, rule out their own faults, make a new start, and be willing to go the "second mile." The problem is probably soluble if properly approached.

Consider these questions: Have you been overpossessive concerning your sons? Have you resented the fact that their wives have "taken" them from you? Do you realize that a husband's first loyalty must be to his wife? Have you been eager to see your sons fully independent and self-determining? Have you become self-pitying? Are you selfish? What have you done to incur the unfriendliness of your sons' wives? Does it seem reasonable to assume that daughters-in-law entertain negative attitudes, with all the faults on their side?

You may have to make some decided changes in your ways of feeling, thinking, and doing before you can hope for better relations with your sons and their wives. They may need to change also. It seems likely that you may need help toward achieving a satisfactory adjustment, more guidance than can be given by correspondence or the printed page. You need competent on-the-spot counseling.

The Church was "Bought"

Christian congregations consist of people purchased by Christ to be his own because he spent his life to save them

By JOHN SCHMIDT

Read Ephesians 5:21-33 (1)

THE THIRD essential that Paul would add to 1) intelligent daring and 2) joyful enthusiasm, as aspects of the "walk" of the children of light, is humble service. There is a definite relationship between this discussion and the epistle's general theme—the unity of all things in Christ.

If the church is to be an effective instrument in this glorious reconciliation, there must be within it an inner harmony. And since the church is composed of "saints," this harmony must be expressed in the varied relationships of life—husband-wife, parent-child, master-slave.

As Jesus girded himself for service in the upper room (John 13:4), so his own are to "clothe (themselves) with humility toward one another" (1 Peter 5:5). Mutual help and unselfish subordination result from the recognition that all are slaves of one Master. They are also clear evidence of the contrast between them and "the children of disobedience," who are governed by self-assertiveness.

PAUL CAREFULLY preserves a delicate and necessary balance by insisting that authority is not to be destroyed. Without it, every social structure would collapse. But he does maintain that this authority may not be tyrannical or unrestricted. All this is involved in "reference for Christ," since these relationships belong to the "orders of creation" within which all men, whether Christian or not, must live. But Christians are to live in them differently.

Paul's discussion of the way in which humble service is to be blended with needful authority turns first to marriage. But since his words mingle two themes—the relation of husband and wife and that of Christ and his church—it may be helpful to consider them separately, the latter first since it is the foundation upon which the other rests.

THE FIRST fact to which the Apostle refers is that Christ is the head of the church. This lordship and authority has been established at great cost, since Jesus is "himself its Saviour" (verse 23). While it is true that Christ's death was for the sins of all mankind, he dies effectively only for the church, for those who respond to that deed in faith (Titus 2:14).

Here we meet the first of three illustrations drawn from the marriage customs of Paul's day. The bride was "purchased" by the bridegroom through the payment of a dowry. The others involve the ceremonial bath of purification by the bride (verse 26) and her bridal garment (verse 27).

The church is subject to her Lord, not as to an external authority but as to one with whom it shares a harmony of will. This harmony, however, results from the church's submission to Christ. No Christian can speak seriously of "my church" as of "my business" or "my club." For the church is not its own, but Christ's, and his will and purpose must control its actions.

IT IS ON THIS BASIS that Paul has stressed so strongly the unity of the church. It is *one* body, subject to *one*

Head. It is natural that organizationally minded Americans should interpret this organizationally. But a reading of the New Testament and the history of the early church reveals that, even though the church was consciously one, there was no single administrative organization (although this is the claim made by the Roman Church).

It is even more obvious that the sinful violations against unity that Paul mentioned in the fourth chapter (falsehood, anger, evil talk, bitterness, clamor, slander, vengeance) are as much sins within an organized group as between the members of different groups. They exist even within a congregation. This is the true scandal of disunity that hinders the growth of the kingdom. The outsider is much more affected and disturbed by bitter and petty factionalism within the local parish he knows than by the existence of numerous denominations.

Ephesians 4:13 points to another vital element that is often overlooked (although usually not by Lutherans): the importance of unity of faith and knowledge. Not the absence of some central church administration but the conflicting voices heard within even the same ecclesiastical organization disturbs the world. "Who is teaching the truth? Do any of them really know what the truth is?" These are the questions that it asks. Again, *this* unity is not to be achieved simply by church mergers.

Yet, having said this, it must be added immediately that Paul would certainly insist that such inner unity must find adequate and practical organizational expression. A recent writer on this subject spoke truly, "The only way a man or woman can accept, without a troubled conscience, the disunity of the Christian church is by keeping his conception of the church trivial and unimportant."

The early church wove this thought even into her prayers. At the Holy Communion the pastor would pray, "For as this bread was scattered over the hills and has now been gathered together to become one, so may the church be gathered together from the ends of the earth into thy kingdom." The unity of his church is the manifest purpose of her Lord—and he should be obeyed.

The church is the bride of Christ (*see also 2 Corinthians 11:2*). (It should be noted that the Scriptures never speak of an individual in this way, although a certain unhealthy piety, both Roman and Protestant, has made this mistake.) This spiritual bride is prepared for her marriage by a ceremonial bath, the waters of baptism (verse 26). "The word," that accompanies the water, is the total Gospel, and not merely the baptismal formula. Moffatt's translation, "utters her confession," would turn the phrase instead to the answer of faith that was required of the convert. Perhaps both aspects are implied.

Christ desires his bride to be perfectly adorned "without spot or wrinkle or any such thing": "that he might present the church to himself, glorious." It is set aside for sacred use ("holy") and must therefore be "without blemish."

Obviously this is not attained in this world, for the church continues always to fall below the rightful expectation of its Lord. This looks beyond our human era of time, when Christ's loving intention for his church shall be realized.

In the meantime Jesus both "nourishes and cherishes" the church, which is his body. Lovingly he shields it with his providence and, where it is needful, he lovingly disciplines it, until his purpose for it shall have been realized.

BOOKS

CHRISTIAN WAY OF LIFE

Christian Ethics. By Georgia Harkness. Abingdon Press. 240 pages. $3.75.

Georgia Harkness, theological professor and Methodist minister, writes much and well for the ordinary intelligent Christian. Here she presents a poised and sane volume covering the whole of Christian ethics.

The strength in what she says lies in balance rather than incisiveness or depth. The strength in her way of saying it lies in orderly and lucid expression. The style is full of "one-two-three." Topics regularly move from scriptural injunction to theological implications to specific applications.

The first half of the volume presents biblical and theological foundations and the latter half takes up social issues—family, economics, race, the state, war and international order, and culture.

Dr. Harkness' theological position may be characterized as mildly liberal. She stands between A. C. Knudson and a neo-orthodoxy which she considers too pessimistic and sin-conscious.

She seeks to develop Christian ethics as "the systematic study of the way of life set forth by Jesus Christ" and applied to our lives. Her method is to "find our main point of reference in the first three Gospels, then interpret these Gospels and all the rest of the New Testament in the light of what we believe he was and said and did." Thus she starts with the specifics of Bible passages but does not hesitate to render judgments from her understanding of the total picture of Jesus and the revelation and redemption which he brought.

Throughout this work heavy emphasis is given to the dignity and worth of the individual person. In discussing the Christian basis for democracy, for example, one can use this idea or the idea of our common human sinfulness, but Dr. Harkness develops only the former. Actually the author takes exception to the emphasis upon sin in contemporary theology and on the basis of the Synoptics claims that Jesus "did not, like Paul, look upon sin as an enveloping state of evil resulting from Adam's fall and corrupting man's whole being."

New works on Christian ethics are frequent at the present time. This is one of the better ones for the informed, discriminating layman.

FREDERICK K. WENTZ
Gettysburg, Pa.

SACRAMENTS AND SYMBOLS

The Theology of the Sacraments and Other Papers. By Donald M. Baillie. Scribners. 158 pages. $3.50.

Lectures delivered in the Presbyterian Seminary at St. Anselmo, California, in 1952 have been gathered together after the author's death by Donald's more famous brother, John. An article reprinted from *The Scottish Journal of Theology* on freedom of the will, an address to Scottish ministers on doctrinal preaching, and a biographical sketch comprise together with the lectures an attractive volume.

The author demonstrates that a genuinely catholic approach to theology is increasingly evident today. His crisp, clear exposition cuts across denominational lines, providing the reader with a thoughtful evaluation which is at once evangelical, catholic, and decidedly irenic. Added to all this is his delightful sense of humor.

Baillie asks most of the aggravating questions heard today, plus several new ones. For example, "Why should we have sacraments at all?" Answering (in part) he refers to Tillich and then adds "The 'Word' is a metaphor of revelation through the sense of hearing, and as such it is a symbol, for all words are symbols. But we need also symbols that can be seen and touched and tasted, and so we have the water and the bread and the wine and the actions of the sacraments. All alike, including the spoken word, are symbols that are perceived by our bodily senses."

The titles of the lectures ("Sacrament

Nature and Grace," "The Sacraments and Sacred History," "The Sacrament of Baptism," "The Real Presence," and "The Eucharistic Sacrifice") are not exciting in themselves, but once the reader gets past the door there is plenty on which to feast.

The argument for infant baptism is excellently done. Of particular interest is this sentence: "The point is that a person's baptism should be to him a means of grace, not merely at that moment but ever afterwards; and the faith which appropriates the grace offered in that sacrament includes the faith by which all life long he looks back to his baptism."

The real presence and "the eucharistic sacrifice" come in for superior treatment. High and low churchmen alike will alternately brood and exult over Baillie's observation regarding ceremonialism.

The essay on freedom of the will demands close reading and may occasion some raised eyebrows, but every parish pastor will value the suggested sermon outline for Trinity Sunday. Those who are concerned about the state of modern preaching would do well to ponder this final essay.

New York City EDGAR S. BROWN, JR.

THE CHURCH IN JAPAN

Cross and Crisis in Japan. By Charles W. Iglehart. Friendship Press. 166 pages. $1.25.

From the beginning the cross has always been both the occasion of crises and their cure. In *Cross and Crisis in Japan,* written by a former missionary, we see this is true of Japan also. The book gives a brief but comprehensive picture of both the Japanese nation and the Protestant church there today.

In a nation of 90 million, the population increasing at the rate of a million a year and faced with staggering economic and social problems, we see a tiny church (Protestants and Catholics together numbering only about 500,000, half of one per cent of the population) struggling to fulfill the commission of her Lord. The stories of typical congregations, of devoted, sacrificial Christians, of new and courageous ventures, call forth our admiration. The church is tiny but is awake and at work—in the city slums, rural areas, among Japan's many students, in prisons, in politics, and in international affairs.

The author never lets us forget the tension between the world and the cross.

Philadelphia MARION POTTS

MATURE FAITH

When I Became a Man. By Theodore Parker Ferris. Oxford University Press. 228 pages. $3.75.

Dr. Ferris' latest book is "an appeal for mature thinking on the part of Christian people," taking its title from St. Paul's advice to put away childish ideas when childhood is past. The present volume is a sequel to his earlier work, *The Story of Jesus.*

Written for laymen, the volume attempts to lead the reader into a rethinking of his faith. Its first part is designed to present the basic Christian beliefs. Part two delves into the personal applications of these beliefs.

Beginning with an appeal to travel from the beautiful lessons of Sunday school days to a more mature theology, Dr. Ferris, who is rector of Trinity Episcopal Church in Boston, considers such topics as: the world, God, Christ, evil, death of Christ, the resurrection, the church, Christian living, and life eternal.

Part one is the better written and the more thought provoking. Part two frequently gives the reader the impression of being preached to.

Yet, by the use of clever examples from the book of daily life, Dr. Ferris is able to lighten the burden of theological concepts and make them into practical guides for everyday living. DONALD M. BRAVIN

McKees Rocks, Pa.

Prayers for Daily Use. By Samuel H. Miller. 128 pages. $2.

These 263 prayers give words to personal needs. They are brief, eloquent, and usable as public or private devotions. The book is in convenient pocket-size. H. B.

overseas

Women are asked to take active part in church life—something new for Norway

NORWAY: Oslo. Sept. 1.—NORWEGIANS are eager newspaper-readers. They followed with interest what happened at the Lutheran World Federation Assembly at Minneapolis. Most newspapers carried a short biography of Dr. Franklin Clark Fry, new LWF president—even to such details as that he is a great baseball fan!

THE ROLE OF WOMEN in the church has been a popular topic of the Christian newspapers this summer. Previously women have mainly been engaged in mission society work, in other church clubs, and in Sunday school. They have visited the old and lonesome of the congregation. Today, however, women need to learn to participate actively also in the many parish programs which have been set up all over Norway.

In Oslo and suburbs, as well as some other Norwegian towns, courses of 12 evenings have been set up to teach women "parish activization." The curriculum consisted of study of the Bible, our Lutheran faith, some church history and liturgy, and mainly practical parish work. The teachers were some of the best qualified men and women within the church. On the average 20 women took part, and—it is interesting to note—these women came from all age groups, all social levels (if one can speak about social level in a country where everyone belongs to the middle class), and—most important of all—all Christian organizations. To describe it in a most worldly fashion: the women with lipstick and permanents sat side by side with the women without any make-up and with straight hair. And they got along very well indeed.

Judging from the course I attended, the big questions of disagreement within the Church of Norway did not come up at all. Many other problems were discussed as objectively as possible, although a solution often could not be arrived at. The women were very interested and eager, but most of them were doubtful whether they would qualify for leadership within their respective churches. It is still new to Norway for lay people to take personal responsibilities within the church. It must be gradually developed. Emphasis was laid on leading Bible classes, holding devotions, and leading women's organizations. The course closed with the usual "fest" with many speeches, coffee and cake, and a lot of flowers for the teachers.

ANOTHER TOPIC of discussion in the papers has been on how to enlist working women more actively into church life. Many women who work but have no family to support have free time which they could use for church work. The question is how to make voluntary work most satisfying for these women.

Working women with families to support face quite another problem. They have little or no time for church activities. Here the question is how to relieve them of the daily duties, so that they might get a chance to participate in some activities and thus both find a change from their everyday life and a "job to do" in their churches.

—ANNE JORDHEIM

GERMANY: Berlin. Sept. 9.—SOVIET ZONE authorities released three officials of Hilfswerk, welfare agency of the Evangelical Church in Germany, who were arrested by East German police early in July. The officials were charged with participating in a "plot" to abduct East German children to West Germany.

Those arrested were Erich Wegner and Erich Schmidt, Hilfswerk directors in Pomerania and Mecklenburg, respectively, and Frau Moeller, district manager at Bad Doberan, Mecklenburg.

The three had made arrangements to send ailing children to convalescent centers in West Germany. Evangelical authorities protested the arrests. They were freed without any comment by the Soviet Zone authorities.

—RELIGIOUS NEWS SERVICE

Synod Camp Closes Second Successful Season

By JOHN E. COOPERRIDER

CHICAGO—Nearly 800 children and young people attended Alpine Lutheran Camp during its second season this summer. The camp, located near Richmond, Ill., had been purchased by the Illinois Synod last year. Fifty pastors and 125 lay people served as camp teachers and leaders.

Last year total attendance at the synod camp was 558.

There were nine weeks of camping including one for leadership training.

Pastor John M. Spaid of Reformation Church, Chicago, served as program director, and Pastor Harold L. Carlson of Grace Church, Richmond, as camp manager.

Future operations of the camp will be directed by the Rev. Paul Erickson, new secretary for parish education of the Illinois Synod.

The family camp experiment conducted by the Lutheran Council of Greater Chicago at Long Lake Camp had to be extended a week after plans for a two-week period proved inadequate. More than 100 persons took part in the program during July and August.

In addition 250 other persons registered for small groups and week-end retreats held at the camp.

Volunteer church groups from every synodical body helped to renovate and repair the camp grounds, which had been developed by the Rev. Orlando Ingvolstad, a retired ELC pastor and pioneer in church camping.

His initiative in the field of church-related camping laid the groundwork for practically every church camping program in the Chicago area over the past 40 years.

Pastor Ingvolstad has offered the grounds to the Lutheran Council, which will take action on his offer at its meeting in October. Clifford E. Dahlin, executive director of the council, said that he sees real possibilities for the use of the camp as another resource for Lutheran churches in the Chicago area.

Urban Church Consultant Called

THE LUTHERAN COUNCIL of Greater Chicago has called James Mason to become part-time urban church consultant for Lutheran churches in the area.

His services will be available to Lutheran bodies for long-range planning, particularly in areas of changing population. He will make research and survey studies on request.

Mr. Mason is a graduate of St. Olaf College, did graduate work at Union Seminary, and has served on the staff of the Benton House in Chicago for several years. He has also conducted several studies of Lutheran churches and the communities in which they serve.

FOUR POST-ASSEMBLY meetings were scheduled in the Chicago area, Sept. 7, 9, 10.

MRS. Byron Traub of the Lutheran Mission in Monrovia, Liberia, and Miss Henrietta Westerman of Amsterdam, Holland, reviewed the Lutheran World Federation assembly for the women.

LUTHERAN HOME FINDING SOCIETY of Illinois has scheduled a series of ten "Family Forums" at strategic centers throughout Illinois during October. Purpose of the meetings is "to give strength to family living."

Discussions on "Expression of Christian Faith in the Home," "Children and Discipline," and "Complexity of Modern Society and Problems" will be led by staff members of the society.

St. Louis Group Nears Organization

CHARTER DAY services of Holy Trinity Church, St. Louis, Mo., opened the charter membership roll of the mission. One hundred two persons signed.

ILLINOIS . . .

The Rev. George Hoog, director of missions for the Illinois Synod, was the speaker, and the Rev. Edward A. Cooperrider, mission developer, led the service.

The congregation is scheduled for organization on Dec. 1.

Pastor Cooperrider has since resigned to accept a call of the Board of Publication effective Sept. 15.

ST. PAUL'S CHURCH, Oregon (Paul R. Bollman, pastor), held cornerstone-laying services Aug. 25 for an addition to the present church. The Rev. George J. Curran, president of the Northern Conference, was the speaker.

Salem Church, Jonesboro, the Rev. Rudolf K. Markwald, pastor, held groundbreaking services for a parish house addition, Aug. 25.

The Rev. Robert H. Engen, pastor of Trinity Church, Manlius, has resigned his pastorate, effective Sept. 1, to become pastor of Calvary Church, Rockford.

Cooperrider Accepts Call From Board of Publication

PHILADELPHIA—Pastor Edward A. Cooperrider will become an assistant book editor on the staff of the Board of Publication in Philadelphia Sept. 15.

Pastor Cooperrider was most recently a mission developer in St. Louis, Mo. A native of Chicago, the 34-year-old minister graduated from the University of Chicago and Chicago Seminary and engaged in graduate studies at Princeton Seminary and the universities of Basel and Goettingen.

He was ordained by the Illinois Synod in 1950 and served the two-church Liberty parish and subsequently Unity Church, St. Louis, before beginning development of a new field in St. Louis. His principal assignment in Philadelphia will be to aid in preparing for publication the 55-volume edition of Luther's writings which the Muhlenberg Press and Concordia Publishing House have begun.

Mass turnout for opening of charter membership roll at Holy Trinity Mission, St. Louis, Missou
Illinois Synod Director of Missions George Hoog and Pastor Cooperrider with part of grou

ONTARIO

Two Lutherans Take Seats in Canadian Commons

By NORMAN BERNER

LLOYD CROUSE

ERIC WINKLER

TWO LUTHERAN laymen will be among the new members of the House of Commons when the Canadian parliament is opened by Queen Elizabeth in October. They are Lloyd Crouse, Lunenburg, Nova Scotia, and Eric Winkler, Hanover, Ontario. Both defeated cabinet ministers of the former Liberal government and won seats for the Progressive Conservative party in the Canadian federal election of June 10.

Lloyd Crouse won a victory over the former Minister of Public Works, Robert Winters. Mr. Crouse is a member of Zion Church, Lunenburg. He represents the Nova Scotia Synod on the Board of Governors of Waterloo College and Seminary and the Lutheran Reunion Park Association. He is the first Lutheran from the Maritimes to be elected to the federal house.

Eric Winkler is a member of St. Matthew's Church, Hanover. He is a member of the church choir and until recently headed the building committee for a new parish hall. He served as mayor of Hanover for four years. Mr. Winkler defeated the Liberal minister of finance, Walter Harris, in an upset victory.

Vedell Named Student Chaplain

THE REV. JOHN VEDELL has accepted a call from the Division of Student Service of the Canadian Lutheran Council to serve as student chaplain for eastern Canada. He succeeds the Rev. Robert Langen who is now professor of philosophy at Waterloo College and has his headquarters in Toronto. Pastor Vedell is a member of the Augustana Church and served a parish at Norman, Ontario. Several students of Waterloo Seminary assumed full-time parish work during the summer and helped in mission development.

THE REV. LUTHER EBERHARDT, Elmwood, has resigned his pastorate to accept a call to St. Peter's Church, Milverton, on Oct. 1. He succeeds the Rev. Martin Stockman who was installed in First Church, Port Colborne, in August.

MARYLAND

Laymen Convene at Nawakwa; Women to Meet in Martinsburg

By WILSON P. ARD

HAGERSTOWN — The synodical Brotherhood sponsored a weekend retreat at Camp Nawakwa early this month. The well-attended meeting on Sept. 7-8 was addressed by Myrl E. Alexander, assistant director of the Federal Bureau of Prisons. Mr. Alexander is an active Lutheran layman.

The synod's United Lutheran Church Women will meet in St. John's Church, Martinsburg, W. Va., Oct. 16-17.

The summer school for church workers at Hood College, Frederick, drew a record attendance of 325.

CORNERSTONE for a new Christian educa-

In Fairborn, Ohio, Labor Day Was for the Lord

FAIRBORN—For most people the Labor Day holiday was the last big traditional outing for 1957 family picnics, swimming and boating. But for members of St. Mark's Church in Fairborn, Labor Day was for the Lord.

Forsaking a day of rest, men turned out in work clothes to spend a day fixing up the church and parish education building.

"It was truly a labor day for the Lord," Pastor John Meister of St. Mark's said. Directing the work were Charles Colombo and Carl Hansen, co-chairmen of the property committee. Most of the men were members of the Brotherhood, headed by Kenneth Helwagon.

The men painted window trim, doors, railings, and other inside and outside fixtures. From mixing paint, moving and placing ladders to the brush work around stained-glass windows, the work was all done by volunteers. Members of the Luther League served lunch.

Church officials estimated that the "Labor Day for the Lord" saved more than $250 in maintenance and building improvement expenditures.

—BERNARD HILBRINK

Labor Day is workday at St. Mark's, Fairbor
Men turned out in force to paint the churc

MARYLAND . . .

tion building was laid Sept. 8 by St. Paul's Church, Burkittsville. Pastor is Martin L. Zirkle.

Elias Church, Emmitsburg, has scheduled a 200th anniversary celebration for Oct. 13.

A renovated auditorium was rededicated by St. Mark's Church, Manor parish.

Installation of the Rev. Gerald E. Houseknecht as assistant to Dr. Wilson P. Ard i Trinity Church, Hagerstown, has been sched uled for Oct. 13.

Sector Project Gets 57 Yeas

FIFTY-SEVEN congregations of the Maryland Synod have announced their intention of participating in the sector project for stewardship. The project was voted down by 54 congregations, while 41 congregations of the synod had taken no action by Sept. 1.

Hagerstown Schools Use TV

HAGERSTOWN children don't crowd arour the television set only to watch westerns ar puppet plays. For them watching TV part of their school work.

A televised school program is present being used in the instruction of 6,000 publ school pupils.

The pilot program, scheduled to be use over a five-year period, is being observed b educators from many parts of Americ Representatives from 25 states attended TV workshop in Hagerstown in August.

Ocean City Congregation Extends Its Outreach

By RALPH I. SHOCKEY

OCEAN CITY—It began with an idea and with not one penny in the till—but today St. John's Church in Ocean City has a second place of worship in a new development area where the need was greatest.

Ocean City is a resort town which has greatly expanded in recent years. Many churches in the shore area were making plans to enlarge their facilities when Pastor Frank Adler suggested to the council of St. John's Church to build a chapel "where the new community is building up." People, he explained, don't wish to drive long distances to crowded down-town churches.

Opening of second place of worship by St. John's congregation extended outreach of the church to new area of Ocean City

Although St. John's had renovated and enlarged its church only a few years ago and had exhausted its funds in the process, the congregation went along with the idea. It assumed a new obligation and built a $35,000 chapel for residents and guests in the downbeach area.

Chapel dedication was attended by Pastors Donald G. Doll, Dr. Knudten, St. John's Frank Adler, Charles G. Rinck, Carl Weber

Designed primarily for use during the summer season, the building which accommodates 400 persons has room for installation of heating equipment. It was dedicated in July. Average attendance through the two summer months was 240; 40 children attended Sunday school. Attendance in the main church at two services was not affected and averaged 675 — an increase over last year.

Synod President Edwin H. Knudten attended dedication services.

Rector of Buenos Aires Seminary Speaks in Selinsgrove

SELINSGROVE, PA.—Susquehanna University opened its 100th session this month and scheduled the Rev. Bela Lesko, rector of the new Lutheran seminary in Buenos Aires, as its convocation speaker on Sept. 23. Dr. G. Morris Smith, president of the university, was to confer an honorary doctor of divinity degree on the young theologian.

The Rev. Bela Lesko was born 1922 in Budapest. He graduated from the theological faculty of Sopron University in 1944 and was ordained the same year.

He remained in the parish ministry only for a few years. Through the intervention of Bishop Lajos Ordass, he obtained a scholarship from the World Council of Churches to pursue graduate studies at Lund University, Sweden. Among his teachers was Prof. Anders Nygren.

His stay in Sweden in the late forties put him near the places where Lutheran and Protestant church leaders met to discuss avenues of closer co-operation. Pastor Lesko was delegate to the first Lutheran World Federation assembly in Lund, to the World Conference of Christian Youth in Oslo and to the first World Council of Churches assembly in Amsterdam. In 1952 he left Lund, with a "license in theology."

The same year, Pastor Lesko accepted an LWF assignment to start work among Hungarian Lutherans in Buenos Aires. His work grew from small beginnings to such proportions that the Lutheran World Federation decided in 1954 to build a Lutheran seminary in Argentina and to call him as its head and professor of systematic theology.

CENTENNIAL celebrations at Susquehanna University were to continue on Founder's Day scheduled for Sept. 27. Main speaker for the event will be ULC President Franklin C. Fry, the university announced. Other speakers will be President Dwight F. Putman of the Central Pennsylvania Synod and President J. Frank Fife of the Maryland Synod.

Pastor Bela Lesko

Guest from Argentina is convocation speaker

Camp Lutherlyn Activities Continue Through Autumn

By LUTHER E. FACKLER

PITTSBURGH—Camp Lutherlyn this season had more than 2,000 campers. In spite of this large enrollment, 800 who wanted to attend had to be turned away.

The activities of the camp no longer end with the end of summer. Church groups and organizations have booked further camping periods all through the fall months.

SEVERAL synod churches have purchased buses for the transportation of organizations to out-of-town activities, and for picking

up children and church goers on Sunday mornings.

THE 25TH ANNIVERSARY of Dr. J. Paul Harmon as pastor of Zion Church, Greensburg, was observed.

Building plans have been approved for Faith Church, Aliquippa, and St. John's, Warren.

Cornerstone-laying services were held at Prince of Peace Church, Pleasant Hills; Mt. Lebanon United Church, and First Church, New Kensington.

Dedicatory services were held at Trinity Church, New Brighton; Trinity Church, Ingomar; St. Paul's Church, Knox; and St. John's Church, Johnsonburg.

COMMISSIONED as missionary teacher in his home church, Trinity, New Brighton, was John E. Sayre who will go on a three-year assignment to Kumamoto Lutheran School in Japan. Conducting the service (Aug. 25) were the Rev. Warren C. Johnson, Board of Foreign Missions, and Trinity's Pastor James N. Frank.

John E. Sayre commissioned
New Brighton, Pa., to Kumamoto, Japan

Muhlenberg Goes Co-Educational; Adds Four Members to Faculty

By HENRY W. SNYDER, JR.

ALLENTOWN — Muhlenberg College formally opened its doors to co-education, Sept. 17, with a women's dean, two new women instructors, and one additional faculty member specifically appointed to present co-ed courses.

Melville T. Stark, director of the Allentown Art Museum and associate director of the Baum Art School, will lecture on art. Miss Jean Hecht, Allentown, is instructor in girls' physical education. Miss Joanne Stafford, Philadelphia, joined the history department. Miss Heimtraut Dietrich has been serving as dean of women since February.

The college announced also that the Rev. Jesse Renninger, pastor of Trinity Church, Steelton, has been named instructor in religion. He had lectured at the college from 1943 to 1948 while pastor of Grace Church, Macungie.

Meantime Muhlenberg is seeking names for several of its buildings. The new men's dorm will be named Martin Luther Hall, but suggestions are welcome for names for West Hall, the new co-ed dormitory, and the new college health center.

ALLENTOWN Conference Brotherhood's convention, Sept. 14, at St. John's Church, Mickley's, was attended by 150 persons. Pastor W. C. Merbreier, Philadelphia, and Pastor Alfred Long, Nazareth, spoke.

The ULCW of the Allentown Conference held a mission study workshop, Sept. 9, in St. Paul's Church, Allentown. Mrs. John Cobb, of Bethlehem, spoke on "Japan"; Mrs. Samuel Krouse, Easton, on home missions, and Mrs. Donald Haff, Northampton, on mission studies.

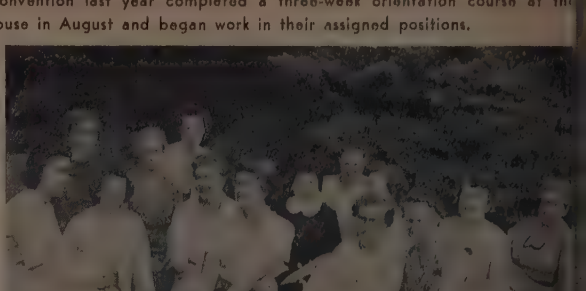
ST. JOHN'S CHURCH, Nazareth, has added an early Sunday service to its worship schedule to accommodate increased attendances. More than 120 new members were received into the congregation during the first four months of 1957.

First AIDS Begin Year of Voluntary Service

PHILADELPHIA—The first group of volunteers serving under the "Diaconic Year" program authorized by the ULC convention last year completed a three-week orientation course at the Philadelphia Deaconess House in August and began work in their assigned positions.

As AIDS ("associates in deaconess service") they will work in institutions in Pennsylvania, Illinois, New Jersey, and Connecticut, in parishes, in the New York church office, and in Philadelphia's inner missions.

The 14 women came from nine synods. Two Canadians were awaiting visas to serve in the U.S. All work without salary, receiving only maintenance and travel costs.



Volunteers for AIDS program received instruction in Philadelphia. *Three-week orientation course left time for informal gathering.*

Shown in the group picture are (*left to right*): Sylvia Schiller, New York Synod; Virginia Deichert, Canada Synod; Marie Wescoe, Ministerium of Pennsylvania; Harriet Bartow, Pittsburgh Synod; Ruth Suckow, Canada Synod; Margaretha Winkler, Northwest Synod; Gunnell Sterner, New York Synod; Lorraine Figdore, Central Penn Synod; Mrs. Nelda Wickersheim, Iowa Synod; Dorothy Beohm, Ministerium of Pennsylvania; Myrna Hildebrandt, Indiana Synod; Edna Wallmuller, New York Synod; Mrs. Claire Hannon, Ministerium of Pennsylvania; Mrs. Linda Shutters, Virginia Synod.

Three Services Needed

FIVE YEARS AGO, St. John's Church in Mayfair (Philadelphia) averaged 350 persons at one Sunday service. A second service was added, and attendance averages climbed to 600. This month a third service was added to the regular schedule. Sunday school sessions are held simultaneously with the services at 8, 9:30 and 11 A.M. Communion will be administered at 8 and 11 A.M. on the first Sunday of each month.

Pastor Carl W. Weber explained that the new schedule would give him opportunity to visit all Sunday school departments and preach at every service. His assistant, the Rev. Herman D. Fudge, conducts the liturgy.

The congregation of 1,700 confirmed members will dedicate a choral wing and parish education unit next month. The $400,000 addition to the 11-year-old church will extend the plant over an entire city block. Ministerium President Charles M. Cooper, ULC Secretary F. Eppling Reinartz and Dr. Ross Stover of Messiah Church, Philadelphia, are listed as speakers.

FIVE SERVICES make up the Sunday schedule of Trinity Church, Germantown. Averaging a total of 650 worshipers at all liv Trinity begins the series with an 8 A.M. Communion service, followed by services 8:30, 9:30, 11 and a vesper service at 7:3 P.M. With the exceptions of the main service at 11, services are held in the chap which seats 150. Daily weekday servic have an average attendance of 20.

Pastor of the church of 1,400 communi members is Dr. Edward T. Horn, III. H assistant is the Rev. Donald Moyer.

Good Shepherd Church Dedicated

By CARL W. WEBER

DEDICATION services of the new Church of the Good Shepherd in Philadelphia were held this month. Dr. Emil Fischer, senior of the Ministerium of Pennsylvania; Dr. Charles M. Cooper, Ministerium president, and the Rev. Albert W. Shumaker, president of the Philadelphia Conference, participated in the service on Sept. 8. Four former pastors of the congregation joined the present pastor, Theodore L. Fischer, in a vesper service on Sept. 15. They were Dr. A. C. Schenck, Dr. C. K. Lippard, Dr. John W. Doberstein and the Rev. O. Martin Rhoss. Dr. Doberstein preached again on Sept. 22.

The new church seats 380, has Sunday school rooms in the basement. Coverage of the $300,000 building cost was assured by pledges received in a recent fund campaign. Further plans call for construction of a wing joining the new church to the parish hall. The old frame church is now used for educational purposes. A freestanding 66-foot cross of reinforced concrete dominates the plant.

COMPLETED just five months after ground breaking was St. Mark's Church in Clifton Heights. The six-year-old mission spent $19,000 on the prefabricated building and a total of $50,000 for the entire project, including labor, installations, furnishings. The congregation moved into the new church early this month. The 240 members of the church had been worshiping in a renovated frame house with a capacity of 68. The new building can seat 185. Pastor is the Rev. Roy W. Meek.

ONE OF PHILADELPHIA'S new church buildings dedicated this summer is St. James' Church in the Frankford section of the city. Pastor of the 31-year-old congregation with 944 confirmed members is the Rev. Joseph L. Schantz.

Key changes hand at Good Shepherd Church, Maylah (Philadelphia) Rev. Shumaker, Dr. Fischer, Dr. Cooper, Chairman George Hetzel and Good Shepherd's Pastor Theodore Fischer. Dr. Fischer's son

"Echoes from the Assembly" were brought to the Lutheran women in Philadelphia by American and foreign delegates to the LWF assembly in Minneapolis who spoke at a rally at Messiah Church on Sept. 10.

Protestant Youth Sees Wide Field for Social Action

ESTES PARK, COLO.—Young people need greater Christian guidance in the field of sex education, delegates to the United Christian Youth Movement sessions held in the Rocky Mountain resort agreed last month.

The Protestant youth leaders urged churches and denominations to provide more helpful study material and training courses, and to lead in critical but constructive evaluation of movies, TV shows and popular songs from the sex angle.

They said pastors and seminarians should be given more adequate preparation to provide such guidance, and invited youth participation in the national Consultation on Sex Education, to be held next February.

Among the United Lutheran delegates (*see cut, from left*) were the new and the retiring presidents of the Luther League of America, Judy Ford and Malcolm Minnick, Jr.; Sandy Wilson of San Diego, Calif.; Pastor Alton M. Motter of Messiah Church, Denver; LLA Executive Secretary Leslie Conrad; and Florence Fray who, as chairman of the UCYM Christian outreach commission, appeared in June before the House Committee on Foreign Affairs in Washington, D. C., while the committee was discussing foreign aid.

"It is certainly penny-wise and pound-foolish to continue to expend billions for weapons of destruction and a few million for alleviating the very conditions that make war an actuality," she reported.

Commenting on this report, Dr. Kenneth Maxwell, executive director of the department of international affairs of the National Council of Churches, said the appearance of Miss Fray before the congressional committee was "one of those rare moments in history when Christian youth played a vital role."

The delegates adopted reports urging more Christian young people to consider international careers as scientists, educators, doctors, business leaders and government workers as well as missionaries.

They declared all Christians should recognize their responsibility for solving the social problems of our time.

During the week, 170 delegates representing 27 denominations worshiped and studied together. Daily morning services were arranged to explore the use of the arts—drama, music, poetry and dance forms, to enrich worship. Pantomimic dances were staged to portray spiritual experiences.

ULC was well represented at Estes Park youth conference. *Luther Leaguer called attention to need for foreign aid.*

Arvada Mission Opened; First Service Held in August

By OLIVER F. WEAVER

DENVER — A United Lutheran mission held its first service Aug. 5 in Arvada, on the outskirts of Denver. The 40-voice choir of Messiah Church, largest Lutheran congregation in the mile-high city, came from Denver to emphasize the festive note of the event.

Pastor Charles W. Hoemig is developing the mission and reports an average attendance of 100 prospective members at services. A parsonage has been secured. Services are being held in a school building.

Indication of progress in the development of the mission at Farmington, N. M., is provided by the fact that Pastor William A. Good had to order a large supply of chairs to seat all comers. He is assisted in his work by Parish Worker Hazel Ann Tullos.

Pastor Deplores Church Raffles

A CRACKDOWN on all forms of gambling by the Denver district attorney included church raffles, bingo and selling of chances. The action had the wholehearted support of Protestant churches.

The president of the Ministerial Alliance, Co-Pastor Alton M. Motter of Messiah Church, came out with a strong attack on gambling in his sermon. Denver papers gave prominent placement to his condemnation of church raffles.

Pastor Motter termed raffles "unmoral" and contrary to "the basic laws of God." He said funds raised for churches through games of chance are "fool's gold" and urged his congregation to "wipe out all forms of gambling in your clubs and other organizations to which you belong."

ROBERT FAERBER, lay leader of the French Lutheran Church, spoke at the pastors' retreat (Sept. 17-19) at Rainbow Lake Club, Hillside, Colo. Another speaker was Prof. Erhard Gieschen of Central Seminary.

THE REV. J. WILLIAM WAHL, field secretary of the ULC Board of Parish Education, spoke on leadership training methods this month in Rocky Mountain Synod congregations. The Denver meeting was held Sept. 13 at Good Shepherd Church.

THE SECTOR PLAN will be used by 16 or more churches of the synod this fall in

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ROCKY MOUNTAIN . . .
carrying out their stewardship program Layman Harold Hurd of St. Paul's Church Denver, is synod's keyman for the projec this year.

Preparations for evangelism missions sched uled in Colorado and Wyoming in October ar in full swing. Missioners will come from man sections of the United States.

THE NEW PASTOR at Gloria Dei Church Denver, the Rev. James W. Primley, wa installed Sept. 1 by Synod President Joh F. Futchs. Pastor Primley came from Hol Communion Church, Minneapolis. H served as pastoral adviser to the Minnesot State Luther League. A graduate of North western Seminary, he also has a master degree in child welfare from the Universit of Minnesota.

PENNSYLVANIA

Conference Evangelism Missio Will Include 92 Congregation

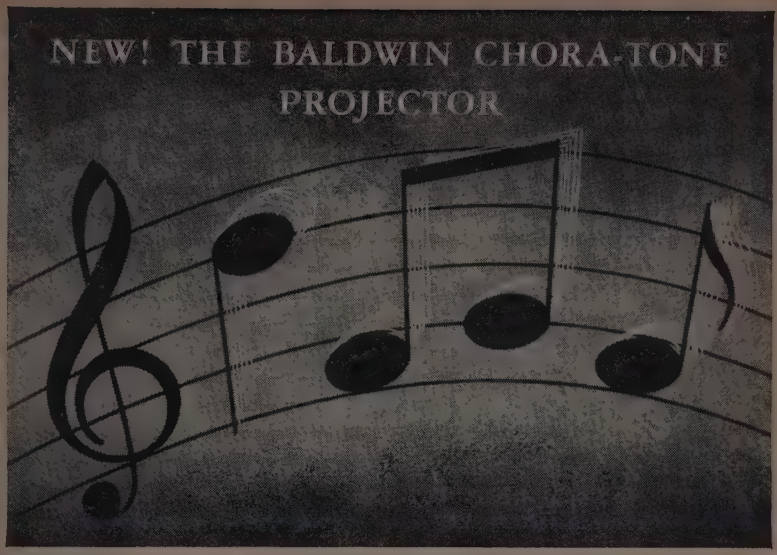
By ROBERT G. SANDER

ALTOONA—Congregations in three cou ties—Somerset, Cambria and Bedford—wi participate in the West Allegheny Confe ence evangelism mission, Sept. 29-Oct. 3.

The Rev. Park L. Wagenbach, pastor Christ Church, Johnstown, is general cha man of the 92-church mission. He is wor ing under the direction of Regional Direct Francis B. Myers, who was himself a form pastor of Christ Church.

Opening and closing mass rallies on Se 29 and Oct. 6 will be held in First Churc Johnstown, Bedford High School, and Be lin-Brothersvalley High School.

THE 1957 SEASON at Camp Sequanota w be rounded out with three adult retrea Sequanota is the leadership training can of the East and West Allegheny Conferenc located at Jennerstown. A women's retre was scheduled for Sept. 6-8; a men's retre Sept. 13-15, and a church workers' retre Oct. 12-13.



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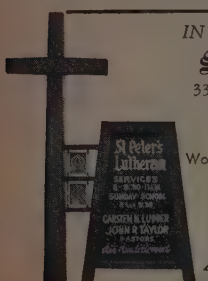

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—CHANGES OF PASTORATE—

New York and New England

Gibson, Calder A., II. Seminarian. To Christ Church, Wantagh, L. I., N. Y., assistant pastor.

Henne, Arthur J. Seminarian. To Transfiguration Church, New York City, as assistant pastor.

Kulsar, John. To Holy Trinity Church, New York City, assistant pastor.

North Carolina

Wise, Curtis K. Seminarian. To Col. Water and St. Martin's churches, Concord

Northwest

Dressler, Jonas H. From Northwestern Theological Seminary. Retirement.

Franke, Lloyd. From Bethlehem Church, Durham, Wis. To Mt. Olive Church, Mukwonago, Wis.

Overdier, George M. From St. John's Church, Phillips, Wis. To Zion Church, Horicon, Wis.

Skow, E. Dean. From St. Luke's Church, Waukesha, Wis., assistant pastor. To Reformation Church, Brookfield, Milwaukee, Wis.

Wagner, Karlton W. From St. Matthew's Church, Wauwatosa, Wis., assistant pastor. To Trinity Church, Appleton, Wis., assistant pastor.

Ohio

Stacy, C. B. A. From Emmanuel Church, New Springfield. To First Church, Shelby, assistant pastor.

Wiegman, Fred C. From Holy Trinity Church, Akron. To Columbus, synod president.

Pacific Southwest

Naylor, Edwin. Seminarian. To Burlingame, Calif., mission developer.

MISSIONARIES

Arrivals

Antony, Zolton. From Argentina, Aug. 726 Pennsylvania Street, Palmyra, N.

Price, Anna. From Liberia, Aug. 14. 11 E Street, S.E., Washington, D. C.

Wolff, Lorin J. From Liberia, Aug. Sterling, Neb.

Departures

Burrall, Elmer E. To Guntur, Guntur District, India. Aug. 10.

Keller, Franklin L. To Lutheran Mission, Monrovia, Liberia, West Africa. Aug. 9.

Miller, Margaret D. To Lutheran Mission, Monrovia, Liberia, West Africa. Aug. 11.

Petersen, Martha. To Cambellville, East Coast Demerara, British Guiana, South America, Aug. 1.

DECEASED

PROF. KARL G. LIND of Wittenberg College, a member of the ULC Board of Publication since 1946, died Sept. 8 at age 63.

Prof. Lind, a native of Erie, Pa., joined the college staff as its first director of publicity in 1923, was subsequently alumni secretary, college editor and professor of English and journalism.

A graduate of Wittenberg College and Ohio State University, he had been a newspaper reporter before joining the faculty of his alma mater. He was a councilman of First Church, Springfield, and a director of Oesterlen Children's Home.

Prof. Lind is survived by his widow, the former Edythe Picard; a son, Karl G. Lind, Jr.; two daughters, Mrs. William T. Montgomery, Hagertown, Ind., and Mrs. Richard L. Smith, Dayton, Ohio; and a sister, Miss Jennie Lindh.

Funeral services were held at Weaver Chapel, Wittenberg College, Sept. 11. Burial was at Ferncliff Cemetery, Springfield.

SISTER EMILIE GOLDHAGEN, 83, died Aug. 19 at the Mary J. Drexel Home, Bala-Cynwyd, Pa. Consecrated as a ULC deaconess in 1909, she served as parish deaconess of St. Paulus Church, Philadelphia, and of St. John's Church, Erie, Pa. Later she served on the staff of the Mary J. Drexel Home and the Philadelphia Motherhouse. She retired in 1947.

Funeral services were conducted Aug. 22 at the Philadelphia Motherhouse. She was buried in Fernwood Cemetery.

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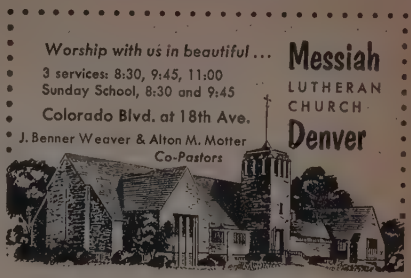

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In Conclusion

SOME SAY that there are more people in church on Sunday in Moscow than in Stockholm. Our Swedish friends don't deny that church attendance is low in their country. But there is deep respect for the church and desire for the Christian life, they say, which can't be measured by the frequency of church attendance.

No doubt there are people in every country who are ardent Christian believers but who don't feel much need for going to church. But it strikes me that unless we demonstrate our loyalty to our Lord in some open manner, we are likely to slip.

WE PROTESTANTS don't have enough traditional ways of reminding ourselves of our religion. Moslems get out their prayer rugs five times a day and kneel facing Mecca in prayer to Allah. Roman Catholics say their rosaries and don't eat meat on Friday. Jews are supposed to repeat the Shema each morning and evening, and abstain from pork.

None of these rites is so important as walking humbly before God and living in love with one's neighbor. But an outward act of devotion may bring to one's mind the real meaning it is intended to represent. Protestants generally pray at mealtime, at night, and perhaps read the Bible each day. There is no regular formality about these, though, in which we have been thoroughly trained.

We are trained to go to church each Sunday. But maybe we are not in the mood when the time comes, and think we might be better off to stay at home. Something usually happens to us when we go anyway. Some word of Scripture spoken, a hymn sung, and being in the company of our fellow-believers, strike chords which would have stayed silent if we had not come to church.

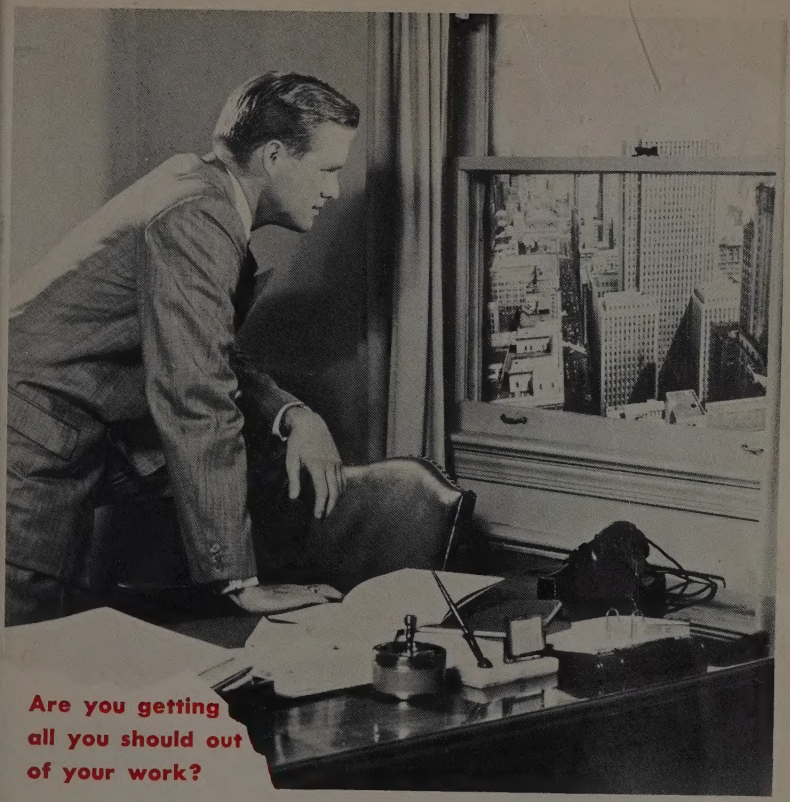
Many of us are too easy with ourselves. We don't properly gauge the down-drag of our normal human nature. We ought to be considerably frightened about what may become of us if we don't take every opportunity to let God speak to us. We have real sins to confess, and are much in need of nourishment in the Christian life.

JUDGING BY REPORTS we get of increasing church attendance, perhaps we are becoming more aware of such things. We had a Philadelphia news item about two Lutheran churches in the city that must have three services every Sunday morning because of the increasing number of worshipers, and two Sunday morning services have become common in our churches these days.

The last time an accurate survey was made in Lutheran churches, it was learned that attendance varied according to the size of the congregation. Those with 100 members had 75 per cent of their members present on the average Sunday. Those with 1,000 members had 30 per cent. Evidently people feel their responsibility more in a small congregation than in a large one.

Protestant attendance in all churches may now average more than 50 per cent. It isn't important that we have good statistics. What matters is whether we are being fed for our growth in Christian life. We won't be by reading the comics on Sunday morning. It might be a good experiment to test the resourcefulness of our church officials by showing up 10 per cent at church for a few weeks, and see how they can make room for all of us.

—ELSON RUFF



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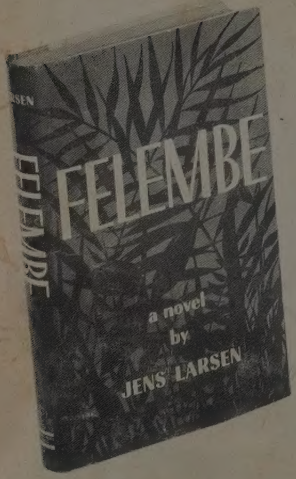

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